

Parasceve Paschæ:

OR
A CHRISTIANS
PREPARATION
TO THE WORTHY
receiuing of the blessed
Sacrament of the Lords
Supper.

Newly enlarged by the
R. Reuerend Author,
the L.B. of Land.



L O N D O N,
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TO
THE HIGH AND
MIGHTY PRINCE
GEORGE DVKE OF
Buckingham, &c.

High and Illustrious Prince :



Mong all the exercises of piety and Religion, there is no one more seriously to be intended, and (if so done) none more aduantageous to a Christian soule, then the worthy
A2 *recei-*

The Epistle

*receiuing of the blessed Sacrament
of the Body and Blood of our
Lord and Sauour Iesus Christ:
whereby we are incorporated in-
to Christ, and made true & live-
ly members of him: nay, whereby
as hee, by his Incarnation was
made flesh of our flesh, and
bone of our bone: so we in spi-
rit are made one with him, so
neerly and inseparably conioined
& vnited, as (maugre the malice
of the deuill) we cannot be seue-
red from him; but whither hee,
our head, is gone before vs, mee,
his*

Dedicatory.

his members, shall follow after him. To whō should I make choice to present these assured meanes of attaining that eternall happines, rather then to your Grace, a true louer of Piety and true Religion: to whō as I owe my best of temporall things (next to God and the King) so (according to the inuersion of Saint Pauls rule) I ought to pay the best of things spirituall.

This little Treatise therefore (a helpe to that heauenly treasure) I humbly dedicate to your
Grace;

The Epistle

Grace; as being not onely the first Author of my wel-being, but (if so meane deserts may haue any future hopes) the Finisher of my better-being.

It was formerly (by a preuailing Friend) extorted from me, and exposed to the open world; when it was, then, but an imperfect and vn-shapen Embryon: But now (sithens it hath gotten its perfect limbs, and true-shape and feature, & hath learned to speake plainly, without any lisping affectation) it hath

a

Dedictory.

*a great desire to be preferred to
your Honors seruice : where
if it do prosper & come forward,
the Father and Friends of it shal
become humble suters to Almighty
God; that as he (by the hands
of our Soueraigne) hath for-
merly heaped on your Noble
person, Honour upon Ho-
nour; so he will be pleased still to
adde grace vnto your Grace here
in this world, and in the next
crown you with glory after glory.*

Your Graces most bounden in
all duty and seruice,
Theophilus Landauensis.

The first of these is the
fact that the world is
not a uniform whole
but a collection of
many different parts
each of which has its
own life and character
and its own history
and its own future.
The second is the fact
that the world is not
a static whole but a
dynamic whole which
is constantly changing
and developing.
The third is the fact
that the world is not
a single entity but a
collection of many
different entities each
of which has its own
life and character
and its own history
and its own future.

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Parasceve Paschæ:

OR,

A CHRISTIANS
PREPARATION TO
the worthy receiuing of the
blessed Sacrament of the
Lords Supper.



VR blessed Sau-
our making men-
tion of *his Bodie*
and *Bloud*, calleth
it *the Bread of*

Iohn 6, 48.

Life, And in the 51 verse of
the same Chapter, hee further
saith, *The Bread, that I will giue,*
is my flesh; which I will giue for
the life of the world. Yet this
Bread and this Flesh is not *Life*
to *All*. For to some it is *Death*

B

and

I. Cor. 11. 29.

and Destruction. For, *Hee that eateth and drinketh unworthily, eateth and drinketh his owne damnation.*

James 3. 11.

'Tis very strange, that so Contrary effects, (as Life & Death) should spring out of one and the selfe-same Cause. Doth a Fountaine send out at one place bitter water and sweet, saith S. James?

In Hymno.

That may not be granted. And yet the same Sacrament of Christ his blessed Bodie and Blood, *Mors est malis, vita Bonis*, as Aquinas speaketh; It is Death to the wicked and unworthy, and Life to the godly and worthy Receiver. But, Certainly, these two Contrary effects doe not Naturally proceed from the Sacrament *it selfe*: but the *One*, (*viz.* Death) is caused by *It*, no otherwise then accidentally, and improperly. For the
Sacra-

Sacrament it selfe was ordained by Christ, to bee an *Instrument of spirituall Life* ; and no cause of *Death* or *Damnation* at all. But wee haue a *common* saying in the Schooles, That *Omnia causa agit secundum dispositionem Subiecti*; Euery cause doth worke according as the *Subiect*, (which it is to worke vpon) is fitted and disposed. Therefore *Experience* sheweth, that *one* and the *same* Heate of the *same* Sunne, doth *Harden* the Clay, and *melt*, or *mollifie* the Wax. The *same* meat, doth nourish and strengthen an *healthful & sound* body; which, if it be eaten by persons of *sicke* and *corrupted* stomacks, doth but increase their Disease, and degenerate into the malignant humour of the *sicknesse* it selfe. So, howsoeuer the Sacrament

A Preparation

of the Lords body doth *augment* grace in the *prepared heart* of a *penitent Receiver* : yet the *impenitent* and *obstinate* sinner, by partaking of that holy *mysterie*, becomes more sicke in *Soule*, and more crazed in *conscience*, then before. *That* happeneth to him *in Soule*, which is reported to haue befallen *Henry the Emperour in his body*; Cui *in hostiâ consecratâ venenum attulit interitum*, Who was poisoned by receiving the consecrated Host. The Arke of the Covenant received into the house of *Obed-Edom* (for the space of 3 moneths) brought great benefits, and much happiness with it. For the Lord blessed *Obed-Edom*, and all his household. Yet for all that, the *Philistims* had the same Arke amongst them, for a much longer

Sabellicus lib. 8.

2. Sam. 6. 10.

ger time; and they were so far from reaping any benefit or benediction by it, that the Lord powred his curses and plagues vpon them, *for deteining it.* The reason of which different effects, was the *Difference* and *Dissemblitude* of the *Lodging* or *Roome* into which the Arke was receiued. *Obed-Edom* entertained it with all humble reuerence, and pious deuotion of a sanctified heart: The Philistims receiued it so *indeuoutly* and *unreuerently*, that they forbare not to place it by their *Idol Dagon*. So this heauenly Sacrament becommeth *Death to the bad, and Life to the good*: by reason of the diuerse disposition, and different preparation of those persons which are partakers of it. *Some* (like *Obed-Edom*) prepare their Soules be-

B 3 fore-

1. Sam. 5. 2.

fore-hand, to receiue it with *Faith, Penitence, Humilitie, and Reuerence*. Others (like the *Philistims*) make no such reckoning of it, but receiue it *hand ouer head*, into an impenitent, an vn-sanctified, and an vnprepared heart; an heart *wedded* to wickednesse, and do place it among their *deare* and *darling* finnes; which they *doat* vpon, and *adore* no lesse, then if they were their *Idols*. That therefore wee may know *how* to receiue this food of our soules in such manner; as it may bring *Life*, and *Grace*, and *Saluation* to vs, the *Apostle* setteth vs downe the way, in his first *Epistle* to the *Corinths*, the *II Chapter* at the *28 verse*. *Let a man therefore examine himselfe, &c.*

Which words of the blessed *Apostle* containe a *double charge* :

charge: First, that we try before we eat; and secondly, that we eat after tryall.

Before we do communicate, the Apostle requires *triall* of our selues: and then, *after trial* and *Examination*, hee commands vs to communicate. And so he encounters with *two sorts* of men; whereof the *One* eats of this Bread, and *Tries not*: and those offend against the *first part*. The *other* try themselves; but *doe not eat* of this Bread: and these faile against the *second*.

The *first* enioyneth a *preparation*; in these words: [*Let a man therefore examine himselfe.*]

The *second* commandeth a *participation*; in these words: [*And so let him eat of this bread and drinke of this Cup.*]

In the preparation, we may, for our purpose, consider these three things

First, a duty enioyned; which is, to Try, prove, or Examine.

Secondly, the person commanded to performe this Dutie; which is, Every man; in this word, *Ανθρωπος*.

Thirdly, the party to be examined; in this word *εαυτον* himselfe.

Concerning the Dutie, wee are to insist vpon foure things.

First, the action it selfe, which is a Tryall.

Secondly, the necessity of this Action; in this Illative: Therefore,

Thirdly, the manner of it, out of the Nature of the word, *επισκεψαι*.

Fourthly, the subject matter, or the things whereof wee are to

to examine our selves.

But, because that the *Duty* is an *Action*, which doth presuppose an *Agent*; and because that *every Agent* is moued and stirred vp to worke by the *Object*: Therefore wee will first treat of the *Agent*, which is the party here charged to examine.

Secondly, of the party to bee examined.

Lastly, of the *Action*, or duty of examination it selfe.

1 The *Agent*, or person here charged with this *Duty* of *Examination*, is expressed vnder this word ἀνθρωπος, or *Homo*; which doth include not onely both sexes, but also all degrees. For ἀνθρωπος, in Greeke; and *Homo* in Latine, are both *Masculine* and *Fæminine*, containing both male and female, both man and woman.

woman. So, that, *by this*, euery woman that is capable of this Sacrament is bound to try and examine *her selfe*, no lesse then Men are.

Neither doe they include both the *Sexes* onely; but also all degrees of persons: Prince and people; learned and ignorant; Rich and Poore; Laymen, and Church-men. For *ἀνδρῶν*, and *Homo*, are the *Genus* to all that doe weare the Nature of *Man* about them. So that euery *Lay-person* is lyable to this charge as well as the Minister of God; the Nobles and Princes of the world are bound to the performance of this Duty no lesse then the meanest among the people.

— *Rex Iupiter omnibus Idem.*
God is the same God to all; and requireth equall obedience from All.

Regum

*Regum timendorum in proprios Gregeſ,
Reges in ipſos Imperium eſt ſolus.*

All that are capable of the Sacrament of Chriſts body and blood are brought within the compaſſe of this Charge. And therefore they, who willingly, and wilfully do neglect the dutie of examining themſelves, are guilty of grievous ſinne, 1. Cor. 11. 27. I ſay all that are capable. For indeed ſome there be which are not capable of this Sacrament, nor able to conceiue either of their owne miſerie by ſin, nor of the deepe myſteries contained in the Supper of the Lord: and ſuch are diſcharged, as from the participation of the Sacrament, ſo from this duty of examining themſelves.

Of this Number are Infants, yong Children, Ideots, Madmen, and others that are accidentally

mentally deprived of the right use of Reason and Vnderstanding.

Saint Cyprian (*de lapsis, Serm. 5.*) tels vs of a Deacon that would needs force a young Girle to receiue the Cup of the Lord, and powred the consecrated Wine into her mouth: though the child was not able to keepe it in her stomacke, but deliuered it backe againe.

And S. Augustine (*de Eccl: Dogmat. lib. 1. cap. 51.*) and S. Ierome (*contra Luciferian:*) report that all that were baptized, (as well children as others,) immediately receiued the Holy Sacrament of the Eucharist. For some in the Primitive Church held it not onely conuenient, but necessary, that the holy Communion should bee administered to all that had receiued

ued *Baptisme* (even to *Infants*) that, *by it*, the remission and pardon of their sinnes might be sealed to their soules.

But this *Tenet* was in them a great, but yet a *pious Errour*. For considering that Babes and Infants, for want of the use of *Reason* and *Iudgement*, can neither declare the Lords Death, nor *discerne the Lords body*, nor take a *due examination* of their owne consciences, by sitting in *Iudgement* vpon themselves, as they ought, 1. Cor. 11. 31. It is not possible that they should become *meet* and *worthy* receivers of the Lords body. Therefore in the *Old Testament* wee see, that *Circumcision* (which was to *them*, the Sacrament of *Regeneration*, and *Initiation*; as *Baptisme* is to *vs*) was administered to Infants the 8 day after they

they were borne : But to the eating of the Paschal Lamb (whereunto our Communion answereth) none were admitted til they were able to enquire and examine, *Quæst ista Religio?* What seruice, or Religion is this which yee keepe, Exodus 12.26.

The like is the case of all Madmen, Lunatikes, and naturall Fooles.

The charge then, of examination, must bee vnderstood *Secundum Subiectum* : Thus : Let euery one, that, by his good endeouours, may be fit and capable to eat this Bread and drink this Cup, take a due examination of himself. But such as by an inuincible necessity are disabled, for the present, from discerning the Lords Body, and so, consequently, from eating this Bread
and

and drinking this Cup worthily, are therefore *unable to performe* this duty of examination; and so *discharged* from it. So much for the party charged to examine.

Now followeth the *party* that is *to be examined*: That is, *himselfe*. [*Let euery man therefore examine himselfe*:] not another mans person, but *his owne* person. But the number of *those* is great, which doe here stumble at the very *threshold*. For in stead of *examining* and *confessing* their *owne sinnes* and imperfections before GOD, they take vpon them to *sift* and *censure* the faults and imperfections of *their neighbours*. Like the *vaine glorious* and *censorious Pharisee*, who iustified himselfe, and accused *other men* to be *extortioners*, *vnjust*, *adulterers*,

terers, & (pointing at his neighbour in disgrace and scorne,) called him, *This Publican*, Luke 18. 11. *Nemo curiosus, quin sit Malevolus*, saith one: This curious *Inquisitiuenesse* into the liues and conuersations of other men, is an argument of some *secret malice* and *ill will* which we beare them; and therefore a *quality* very *ill-beseeming* a *Communicant*. And yet the world swarmeth with such *ἐλλογιστοὶ καὶ πικροὶ* *Busy-bodies*, which are euer curiously and enuiously prying into *other mens liues* and manners, being most *negligent* and *carelesse* of mending their owne. They can spy *moats* in another mans eye, when they will not perceiue *huge beames* in their owne, *Math. 7. 4*. Their owne sinnes they cast into that *part of the wallet* which hangs *behind*

behind their backs, but *their brethrens* faults they put into the *fore-part* which hangs euer in their sight. Wherin they do resemble the *Lamia*; who are feigned, when they walkt *abroad*, to take their *eyes* out of a *Box*, and put thē into their *Heads*, to see what was done *of others* abroad; but as soone as they returned *home* to their own houses, they took their *eyes* out of *their heads*, & put them vp in the *box*; seeing nothing at home. The reason hereof is, because we looke *forward* on *others* actions, *Oculo directo*, with a direct eye; whereas we marke not *our own* actions but *oculo reflexo*, by a kinde of reflecting back vpon our selues.

It is one of *Satans snares* which hee layeth to entangle the *soules* of men, when hee perswades a man to *compare* himselfe with

C *others*;

eithers; and to thinke, that if *hee* be not worse then the *very* ~~most~~, and more notoriously wicked then the most profligate miscreant, hee is good *enough* for God, and needeth not to be *any better*. For this cause, his manner is in matters of *this world* (as *Honor, profit, pleasure*) to make vs to compare our selues with such as are *before* vs: and not with those that are *behinde* vs. That is, to cast our eyes on such as liue in greater *Honour*, in more *abundance of worldly pleasure*, and haue a more *plentifull portion* of wealth and riches then wee: That so hee may driue vs to *impatience* and *murmuring* against *Gods prouidence*, which hath not dealt *so liberally*, and bountiffully with vs. But *he* wil by no means, suffer vs to *reflect* vpon those that are *behinde* vs: that is, on
such

such as are in meaner estate, and in greater misery and affliction, then we our selues are; lest we should rest contented: which contentation is a vertue so highly esteemed by God, that euen godlinesse it selfe, without contentment, is not esteemed.

1. Tim. 6. 6.

On the *other side*, in *spirituall* matters, which concerne the *euermlasting welfare* of body and soule, his fashion is, to teach vs to *compare* our selues with such as are *behinde* vs, and doe come *short* of vs in some vertues and graces, causing vs to *perswade* our selues that wee are *wondrous holy Saints*, because wee are not *incarnate Devils*.

Whereas, if we did *well*, wee should take the *cleane contrary course*. That is, in *worldly things*, we should consider how many are *behinde* vs, in greater *penury*,

in meaner *place*, and in greater *misery*, then we are (and yet notwithstanding *they* are of *much* better *deserts*, and as deare children of God, as *we*:) That so we may rest *contented* and *blesse* God for those *temporall commodities*, which it hath pleased him, in his mercy to bestow vpon vs.

And in *spirituall matters*, which concerne our eternal saluation, we should neuer looke to those that are *behind vs* in grace; but to such as are *before vs*, and doe excell vs in vertue. That, so, we may not onely be *more humbled* in our soules (considering how farre *many others* doe outstrip vs in *goodnesse*) but also, in an *holy emulation*, may strieve to grow from *grace to grace*, from vertue to vertue, that so at last we may *overtake* them. Thus, a
man

man may make a good use of comparing himselfe with other men. And this caused the blessed Apostle Saint Paul, forgetting that which was behind, to endeavour himselfe to ταπεινωθῆναι, those things which were before.

Phil. 3. 13.

The charge then is, that we do reflect vpon our own selues, & examine our own hearts & consciences, in what state they are; leauing others to be iudged of God, and of their owne Consciences.

The Church of Rome in their Synode of Trent, doth enioyne great preparation before the Receiving and participation of this Sacrament. But this preparation (as they say) consisteth chiefly in an enumeration or rehearsall of all finnes (especially of all mortall finnes) which by diligent search and inquisition they can call to memorie, into

Sess. 14. ca. 5.
& Sess. 7. c. 7.
can. 11.

the eares of a *Masse-Priest* : and they further maintaine that all the godly sorrow or contrition in the world will not serue the turne, to receiue worthily, vnlesse that, before the Sacrament receiued, euery person do shrine himselfe, and confesse euery particular sinne to his Confessor. And this *Auricular Confession* they hold to bee so necessary, vt qui non omnia, hoc modo, confessus fuerit, illi diuinam Bonitatem, per Ministerium, seu Absolutionem, nihil remittere : That the goodnesse of God, by the Ministerie, or Absolution, doth not remit any sinne, except the party doe confesse all after this maner. Thus it is concluded by the Fathers of that Synode, and thus it is practised by all the *Romish Catholiques* at this day.

But if this *Auricular Confession*

sion bee an ingredient so necessarie to the preparation of receiving the Lords body worthily, it is very strange that *G O D* should not leaue vs any *Commandement* touching it, neither in the *Old* nor in the *New Testament*. For *Gratian*, *Bonaventure*, *Panormitan*, *Scotus*, & *Georgius Casander*, *Archbishop of Triers*, cannot perswade themselves that it hath any ground either in the *Old* or in the *New Testament*: neither are they resolved that the *Apostles* did leaue it to the *Church by Tradition*.

Moreover, this *Auricular Confession* doth transforme the *Gospel* into the *Law*, by hanging and fastening the remission of sinnes, not vpon onely faith in *Christ Iesus*, but vpon the deed & worke of a *Man*; namely, vpon the enumeration and recounting

of euery particular sinne, which hee hath committed, together with *all* the *circumstances*.

Besides all this, such a scrupulous ripping vp of all and euery his sinnes, with all their circumstances, cannot but *anguish* and torment the soule with *doubts*, *diffidence* and *despaire*. And therefore *Archbishop Cassander* calls this Auricular confession, *Carnificinam Animarum*, a *Gibbet* of soules. For when a man sees that he cannot recollect *all* his offences; and that, *except hee doe it*, there is no *hope* of pardon and forgiuenesse; his conscience cannot but remaine *very vnquiet* and in *great perplexitie*.

And furthermore, by enioyning it, the Church of *Rome* commandeth *impossibilities*. For *who knoweth how often he offendeth?* saith the Psalmist.

Lastly,

Consultat.
Artic. II.

Plal. 19. 13.

Lastly, in the *Greeke Church* because it was abused to villany (as it hath beene in the *Romish Church* also) the *Priests* committing filthinesse with women vnder colour of Auricular confession, it was quite abolished by *Nestorius*. And therefore *Theodorus* sometimes Archbishop of *Canterbury* saith, *Graci & totus Oriens confitetur soli Deo*, The *Gracians* and all the *Easterne Church* doe confesse themselves to God onely.

And, mee thinkes, the very words, here in hand, are flat against it. For the Apostle saith, Let a man examine himselfe: and not, Let another try or examine, &c. For none can try or examine thee, so well as thou canst try thy selfe. For thou knowest more by thy selfe then all the world beside doth. Thou knowest

*Distinct. 1. Qui-
dam Deo.*

knowest *certainly* whether thou dost *truly* repent and *beleue* stedfastly in *Christ* thy Saviour, which none but God and thine owne soule can certainly affirme.

Notwithstanding, wee are to know that the *Church of England* doth not barre the *Minister* from examining *his* flocke whether they bee furnished with *competent knowledge* concerning the *nature* and *use* of this Sacrament : but yet *it* holdeth it not *sufficient* that a communicant haue his *Pastors* approbation and allowance ; but *it* requires also, that wee *our selues* should enter into our *own* hearts, and call our *owne consciences* to examination ; because we are *best* acquainted with our owne sufficiencies and deficiencies ; with our owne wants
and

and graces. Neither doth *our Church* forbid or restraine men (if their consciences bee troubled and perplexed) to *open & confesse some particular sinnes* to the *Minister* of Christ: but, in *such cases* it exhorteth them thereunto; as you may reade in the second exhortation before the *Communion*, where the *Minister* is enioyned to say thus: viz.

Because it is necessary that no man should come to the holy communion but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid, cannot quiet his owne conscience, but requireth further comfort and counsell; Then let him come vnto me, or some other learned and discreet Minister of Gods word, and open his griefe, that

that he may receiue such ghostly counsell, aduice, and comfort, as his conscience may bee relieved; and that by the Ministry of Gods word hee may receiue comfort and the benefit of absolution, to the quieting of his conscience, and auoiding of all scruple and doubtfulnesse.

But leauing the party examined, we come to the duty it self, in *δοκιμαζέτω*, Let him try or examine.

Euery man ought humbly to prepare and dispose his heart, before hee presume to heare or receiue any thing that toucheth God. For God is a Spirit, and we are flesh; God is in heauen, and we on earth. Pythagoras was wont to say, *Non loquendum de Deo, sine lumine*: We ought not to speake of God without light. That is, without premeditation
and

and aduised consideration, *who* it is of whom wee speake. The Wiseman saith, *Before thou pray prepare thine heart, and bee not as a man that tempteth God.* Likewise in *old time* it was decreed, that the *Catechumeni* should be warned before-hand to *prepare* their hearts, that they might *worthily* receiue *Baptisme*. And if *preparation* bee needfull to *heare*, to *pray*, to *receiue* the sacrament of *baptisme*; certainly it is as iustly required at the receiuing of the *holy communion*. Therefore *Let a man examine himselfe*.

But the *Apostle*, in this, doth seeme to *rosse* the *common course*. For *ordinarily* we vse to *examine*, *taste*, and *try* the *meat* it selfe wee are to feed on, and *not* the *person* who is to eate it. Thus a man would imagine at the

Ecclus. 18,

Clement. Epist. 3.

the *first*. But here is no place left for the trying and proving of *this Meat*. For *this* is *Divine meat*, seasoned by the *Holy Ghost*, composed of the *flesh and blood* of Christ the Sonne of God, and therefore it needeth not any *previous* or precedent *tasting* or *triall*: but it is *requisite* that the *party* which is about to feed on it, should first prove and try *himselfe*, whether *his heart* be sincere and his conscience pure. Therefore the Apostle chargeth every one to try himselfe.

Which *Doctrine* no doubt but *hee* learned by those *things* and *actions* which were done at Christ his *last supper*. For howbeit *Saint Paul* was *not present* at that time, when *Christ* did institute this Sacrament, yet by *particular revelation*, *hee* was taught

taught what manner of things were *then* done. So he himselfe witnesseth, Gal. 1. 12. He receiued it not from man, but ~~by~~ ^{by} ~~the~~ ^{the} ~~Reuelation~~ ^{Reuelation} of Iesus Christ. And concerning this Sacrament, he saith particularly, That *whatsoever* he deliuered, he receiued it of the Lord. And this he receiued (no doubt) among the rest, that a man should examine himselfe. Therefore whereas our Sauiour at his last supper did strike all his inuited guests into a kind of amazement and astonishment, when he told the, Verily I say vnto you that one of you shal betray me. Some of them might haue said to him againe, Lord, why dost thou vex and perplex the minds of thy louing friends whom thou hast inuited to so *heauenly* a feast, with such vnseasonable mention

1 Cor. 11. 23.

Mat. 26. 23.

tion of *treason* against thy life? Why dost thou reach vs such a *bitter morsell* before those delicious dainties which thou art about to set before vs? But it pleased the wisdom of our Saviour *so* to deale, that *euery man* might vnderstand, that *hee* was bound to *examine* his own hart diligently and strictly as the *Apostles* of Christ did *then*: For *euery one* did make enquiry concerning *himselfe*: saying, *Is it I, Master?* which act of theirs (at the very *first* institution) is left in the Church for a *patterne* and a *precept* inuiolable: whereby we are *bound* to prepare our selues to the *worthy receiuing* of this Sacrament: and this is it which *S. Paul* teacheth when he saith, *Let a man examine himselfe, and so let him eate of this bread, &c.*

Besides,

Mat. 26. 22.

Iohn 13.

Besides, our Sauours washing of the Disciples feet before his Sacramentall Supper, and his pleasure to haue his body, after death, wrapped in cleane white linnen, and layd in a new Sepulchre, wherein neuer man was layd, do manifestly declare how cleane and pure wee ought to be in soule and conscience, when we do receiue the Lords body. Hence it is that Saint Augustine saith, *Vnusquisq; consideret conscientiam suam, & quando se aliquo graui crimine vulneratum esse cognouerit, prius studeat eam emundare; aliàs, potius se debet excommunicare, & ab Altari remouere, quàm aliter accedere.* To which agreeth that of Theophilact, vpon these words of the Apostle, *Non alium tibi iudicem tribuo, sed teipsum tibi commendo: judica igitur, & ex-*

D plora

Serm. 252.

plora conscientiam tuam, & sic accede.

The greatnesse and sublimity of the diuine *Maiefty*, to whom we approach, perswadeth *hereunto*; for, we come not to the *wooden Arke*, and an *Altar of gold*, nor to *manu-facta sacramenta*, and an *earthly Tabernacle*; but wee come to the *glorious Maiefty of the cternall God*, before *whom* the blessed *Angels* stand with reuerend and humble feare; & to *Christ* the *Iudge* of the quicke and the dead, before *whom* all flesh shall stand, and at *whose presence* al Kings of the earth, all Nations and Princes shall tremble; to the *true body and blood* of God, where-with the *world* was redeemed.

Now the *necessity* of this *dutie* is inferred in this word (*therefore,*) which hath relation
to

Acts 10.

Heb. 12.

2

to the *verse* going before, where the *Apostle* saith, that *Whosoever* doth *eat* this bread, and *drinke* the cup of the Lord *unworthily*, shall be guilty of the *body and blood of the Lord*; as if hee had *murthered* his *Saujour*, and shed his blood: *not* in the same *degree*, but yet in *proportion*. For looke whatsoeuer blasphemies, irrifions, 'scornes, contumilies and reproaches thy *miscreant* lewes belched forth and practised corporally against Christ, the *same* are *spiritually* repeated and iterated by the vnworthy receiuer, who doth crucifie the Sonne of God againe himsele, and make a mocke of him. Heb. 66.

True it is, that the best of vs all are not *worthy so much as to gather up the crummes under the Lords Table*; and when wee

Com. Booke.

Math. 8.

haue done our best to prepare our selues to receiue, yet we are with the *Centurion* to confesse, *Domine, non sum dignus vt intres sub tectum meum*, Lord I am not worthy that thou shouldst enter vnder my rooſe. Therefore it would be knowne what kind of *worthineſſe* is here required. For the vnderſtanding whereof, we are to conſider, that there is in Scripture mentioned a three-fold *dignity* or *worthineſſe*.

Apoc. 4. laſt.

The firſt is, *αἰσίωνς τιμῆς*, a naturall kind of *worthineſſe*, which conſiſteth in an equality betwixt the honour giuen, and the perſon receiuing it. In this ſenſe the foure and twenty *Elders*, caſting down their crowns before the Throne of God, doe ſay, *Thou Lord art worthy to receiue glory, and honour, and power, becauſe thou haſt created all theſe*

these things. Here is a naturall worthinesse equalizing the glorie and honour propounded. But this naturall worthinesse is not in any of the sonnes of Adam; For, by nature wee are all the children of Gods wrath, and burthened with innumerable actuall transgressions, which make vs vtterly vnworthy of the least of Gods mercies and fauours.

Eph. 2.

Gen. 32.

The second, is ~~a~~ *an* ~~equity~~ *equity*, a worthinesse of equity, by stipulation or bargaine: as the labourer is worthy of his hire, because he agreed for so much, and earneth it by his sweat and paines. But *this worthinesse* is not in any of vs, we can challenge no such thing, but when we haue done all that we can, wee are ingenuously to confesse, that we are all but vnprofitable seruants.

Math. 20. 9.

Luke 17.

The third is, *αξιότης ἰκανότητος*, *Dignitas conuenientia*, a worthinesse of fitnessse or conuenience. In which regard hee that commeth to the Lords table, if he bring a *competent measure* of godly sorrow and true penitence for his sinne, and a *true faith* in the promise of saluation through the *alone merits* of Iesus Christ, may bee accepted as *fit* and *conuenient* guest to eat the flesh, and drinke the blood of Christ. Hee may be worthy, as *Hales* saith, *non dignitate suâ, sed dignatione Diuinâ*, Though not by any *worthinesse inherent* in himselfe, yet by Gods *gracious acceptation*, who is contented to accept such a person for a fit and worthy Communicant.

3 The *manner* of this examination, is, that it must be exact, strict,

strict, and sincere. For so much doth the word *scrupulous* import. It is a word borrowed from the *Gold-smiths*, who to try & examine their *mettals* whether they be *pure*, or *counterfeit* and false, doe bring them to the *Test* or *Touchstone*: So wee, before we come to the Lords table, must put our selues to the *Test*, and make an exact triall of our soules. Which, if wee doe once set out our selues to doe *seriously*, then wee, euery one of vs, shall find *our selues* to bee a *whole New-found world* of sin and wickednesse. Nay: what doe I speak of the whole man? when as one little member of man, *his Tongue*, is by the vnerring language of the Holy Ghost, styled a *world of wickednesse*. What a bottomlesse *Abyss* of iniquity then is to bee

James 3. 6.

found in the whole man?

Rom. 2. 15.

1 Iohn 3. 21. 22.

The fraudulency of mans heart is vnsearchable by any on earth, sauing by the *spirit* and conscience of a mans own selfe: we must therefore call *our selues* to examination before our *own consciences*, which will either *accuse vs or excuse vs in the things that we haue done*. If our heart condemn vs, *God is greater then our heart, & knoweth all things*: but if our *owne heart* condemne vs not, then haue wee *boldnesse* towards God. We are not then to dissemble or excuse *any manner* of sinne, be it *neuer so deare* vnto vs: lest that in so doing, we kindle Gods wrath against vs, and *prouoke him to plague vs*, rather then appease and mitigate his anger towards vs. One saith, that *Conscientia est scientia cum Scientiâ. Scientia in nobis cum*

cum aliâ Scientiâ in Deo congruens. A knowledge in vs agreeing with another knowledge which is in God. In which regard some haue compared the Conscience to a Tally. Bakers and Brewers (and such Trades-men as vse to deliuer their commodities to their Customers vpon Talle) are wont (*Taleolare*) to cleaue a stick in twaine, and to deliuer to their Customers the *one side of it*, keeping the *other side* to themselves, and euer as they deliuer out their wares, they make a certain number of *Marks* and *Nicks* vpon both parts of their Tallies, to keep eauen reckonings: So that if either goe about to deceiue other, they need but to draw out *their side* of the Tally, and *that* will soone discover the *Truth*. Euery action which proceedeth from vs (bee it *good* or *bad*) is
mark

markt and nickt vpon the Tally of Gods Science and our Conscience: if we haue laboured to *deface* or *scrape* out any thing that hath beene marked on our side of the Tally, God needs but draw out that which is *markt* on his side; and *that* will soone conuince vs of Fraud. For *God is greater then our heart*. And therefore it concernes vs very much to deale *truely* and *uprightly* with him.

From the *manner* of our examination, I proceed to the *matter* concerning which euery Communicant must bee tryed; and they may bee reduced to thesetwo; namely, *Repentance* and *Charitie Faith*.

Vnder *Repentance* I doe include *Charitie*. For hee that vpon the *sight* of his owne corruption and wickednesse, hath
learned

learned to renounce and forsake *himselfe*, and to *resigne* vp *himselfe* to the obedience of Christ, doubtlesse will earnestly endeavour to practise all the duties of *Charity*, commended *so often* by Christ, and commanded in the first and second Table of the Decalogue.

We attaine to *Repentance*, by the *sight* and *knowledge* of our *sinnes*. Our *sinnes* are discovered, and *made knowne* vnto vs by the *Law* of God. Euery sin is as a *spot* or *staine* vpon the Soule; and the *Law* of God is a *Looking-glasse* of the Soule, which sheweth euery spot and wrinkle. It is behooouefull then for euery one to set *this Glasse* before him, and according to it, to examine the *beauty* or *deformitie* of his Soule. The summe of this *Law of God* is comprised in

Iam. 1. 23.

Sacra Scriptura,
quasi speculum
quoddam mentis
oculis obicitur:
ibi pulchra nostra
in Christo prospici-
mus, ibi fœda
nostra in nobis
cernimus. Bern.
in moralib.

in the *Decalogue*, or *ten Commandements*. Which *Commandements* are diuided into *two Tables*. The *First*, containing the duties which wee owe *unto God*: The *second*, the duties which wee owe *unto our neighbour*. The *first*, commandeth all maner of *Holinesse*, that wee owe to *God*: the *second* commandeth *Righteousnesse* to our *Neighbour*.

The *Commandements* contained in the *first Table* are foure. The first whereof is this.

I. COMMANDEMENT.

Thou shalt haue none other Gods but me.

The maine *duty* commanded in these words, is the inward honour of the heart, and the branches of it be seuen.

I The acknowledging of the

the True God, as he hath *revealed himselfe* in his Word.

2 To *feare* him more then all.

3 To *love* him aboue all creatures in heauen and earth.

4 To put all our *confidence* and trust in him.

5 To *humble* our selues before him.

6 To be *patient*, and content with what he is pleased to send, or lay vpon vs.

7 To *Hope* in him onely.

Sinnes forbbidden in this commandement are :

1 *Ignorance* of the true God, *false opinions* touching the *Essence*, and *will* of God, *Superstition*, *Idolatry*, *trusting* in creatures.

2 *Carnall securitie*, and contempt of God.

3 *Hating* of God, or a *counterfeit*

Iohn 4.24.

Rom. 1.21.

Deut. 6.13.

Esay 8.13.

Deut. 6.5.

Psal. 91.1,2.

Reu. 4.11.

Mal. 3.14.

Sap. 1.1.

Col. 3.5.

Ephes. 5.5.

Phil. 3.8.

Luke 16.9.

1 Tim. 6.17.

Psal. 14.4.

Math. 6.24.

1 Ioh. 2. 15.
Rom. 16. 18.
Phil. 3. 19.

Iob 31. 24.
Esay 7. 12.
Ierem 17. 5.

Dan. 4. 27.
1. King. 21. 27.

Psal. 78. 19.

Mal. 3. 14.
Ierem. 9. 23.
1. Cor. 4. 7.

Phil. 2. 10.
Rom. 14. 11.
Esay. 45. 23.

terfeit loue of him : all inordinate loue of ones selfe, or of other creatures.

4 *Hypocriticall trust in God; staggering and diffidence in the goodnesse and power of God: Confidence in the helpe of man.*

5 *Pride, Arrogance, counterfeited humility.*

6 *Impatience, or murmuring against God.*

7 *Desperation, and Presumption.*

2 COMMANDEMENT.

Thou shalt not make to thy selfe any grauen Image, to bowe downe to it to worship it.

The Duty commanded, is,

To giue vnto God al outward religious worship of the body, as in the first Commandement, we are inioyned to Honour him in our heart aboue all.

The

The maine finnes forbidden
are.

1 To *adore with the body*, (in
a religious manner) any *Image*
made with mans hands, whe-
ther it be of *Saint* or *Angell*, or
any creature.

Rom. 1. 23.
Exod. 32.
1 Sam. 5. 7.
Psal. 16. 4.
Ephes. 5. 5.
Col. 2. 18.

2 To *denise* any *bodily* wor-
ship of God, which he hath not
reuealed, and commanded, ei-
ther plainly, or by deduction
and implicitly.

3 C O M M A N D E M E N T.

*Thou shalt not take the Name of
the Lord thy God in vaine.*

The maine *duty* commanded
is the praise of the tongue: and
it hath six branches.

1 Due honour and reuerence
to the *Name* of God.

2 *Inuocation* and Prayer.

3 *Thanksgiuing*.

4 *Confession*, and publica-
tion

Psal. 50. 13.
Isa. 2. 12.
Iohn 16. 23.
Heb. 1. 6.
Psal. 147. 7.
Mat. 10. 13.

Psal. 3 4. 4.

Deut. 6. 13.
& 10. 20.Mark. 11. 24.
1. Cor. 11. 23,
24, 25, 27.Rom. 2. 24.
Math. 5. 34.
Ecclus. 13. 9.Leuit. 19. 12.
Math. 5. 34.
Psal. 15. 3.
Iam. 5. 12.Leuit. 29. 6.
Deut. 18. 10.

1. Sam. 28. 7.

tion of Gods praises.

5 The *glorifying* of his name.6 *Swearing lawfully* by the Name of God.The *sinnes* forbidden are :1 *Want of Reuerence* to the Name of God ; *neglect of Prayer, Inuocation, Thanksgiuing, Confession, Praise, and glorifying* of God.2 All *Banning, Cursing, Blasphemies, Maledictions, imprecations*, wherein the name of God is vsed and prophaned.3 All *forswearing, false swearing, light and common swearing* : all foolish calling of God to witnesse, all rash vows.4 All *Enchantments, Witchcrafts, Sooth-sayings, Diuinations, Exorcisings*, and other *Magicall Superstitions*, which are made by *Wizards* out of the Scripture for the most part.

5 All

5 All wiles, deceits, couſenages and lyes, broached vnder preſence of the Name and Word of God.

Ier. 14. 15.
Ephel. 5. 4.

4. COMMANDMENT.

Thou ſhalt keepe holy the Sabbath day.

The maine duty commanded, is *glory*, which conſiſts in a religious worſhipping of God in publique, in the great congregation, which is nothing elſe but our doing of *Seruiſe to God* in Common Prayer and Thankſgiuing in the Church. And it conſiſteth in five things.

Pſal. 91. 1, 2, 3, 4, 5, 6.

Heb. 10. 25.

1 An attentive hearing and meditating of Gods works, and his word preached.

Acts 13. 44.
1 Cor. 14. 26.

2 A frequent uſe of the bleſſed Sacraments.

1 Cor. 11. 20.
Acts 20. 7.

3 Deeds of piety to the maintenance of the Miniſters of
E Christ,

1 Cor. 16. 1.
Galat. 6. 6.

Christ, and *Almesdeeds* to the *Poore*.

4 *Charitable offices* to our *Neighbours*, in *comforting* the *afflicted*, *visiting* the *sicke*, &c.

5 *A squaring* of our owne *liues* and *manners* according to *right Christianity*.

Sinnes forbidden are.

1 *Absenting* our selues wilfully from the *Church*, vpon *Sundays* and other *Holidayes* : or (being present) not to regard the *Ser-vice* that wee ought to tender there to God in *publique* ; but to come onely to heare a *Ser-mon*, which is but an *Inferiour* end of comming to Church vpon *Holydayes*, wherein God doth rather *serue* vs, then wee *serue* God.

2 *Contemning* of the *Mini-stry* of the Word and *Sacra-ments*, or any kind of *abuse* of the same.

3 *Neg-*

Titus 2.10.
Rom. 2.24.

Col. 3.16.
Psal 92.
Heb. 10.15.

Mat. 11.16,17.

3 Neglecting to heare or reade the Scriptures, intermission of prayers, deeds of Piety, Mercy, and Charity.

Luke 4. 16.
1 Tim. 2. 10.
James 2. 18.

4 Intermedling with common, prophane, and ordinary affaires on those dayes.

Leuit. 27. 7. 8.
Nehem. 13. 15.
Ier. 17. 24.

5 Bibbings, feastings, Revelings, Dancings and Sportings, to the hinderance of our deuotions, and seruice of God.

Rom. 6. 19.

So much for the first Table. The second Table respects our Neighbour : and it containeth six Commandements ; whereof the first, commandeth vs to doe our Neighbour all the good we can : the other charge vs to doe him no manner of hurt.

Mat. 22. 39.
Mat. 7. 12.
*Hæc est proximi
tota dilectio ; ut
bonum quod tibi
conferri vis, velis
& proximo : &
malum, quod tibi
accidere nolis, no-
lis & proximo :
Prosper. de vit.
Cen. emp. l. 3.
cap. 15.*

5. COMMANDEMENT.

Honour thy Father and thy Mother.

This Commandement tea-

cheth the duties of *Superiors* to their *Inferiors* : and of all *Inferiors* to their *Superiors*.

The Duties of *Superiors* to their *Inferiors* are :

First, to embrace them with a *fatherly* affection.

Secondly, as much as in vs lyeth, to *provide* for their *maintenance* and *education*.

Thirdly, to *defend* them from wrong and violence.

Ephes. 6. 4.

Fourthly, to *instruct* them in the *fear* and *nurture* of the Lord.

Fifthly, to give *good example* vnto them by our owne *religious* and *honest* cariage.

Sixtly, to *chastise* and *correct* them for their offences.

The *Duties* of *Inferiors* to *Superiors*, are :

Ephes. 6. 1, 2.
Tobit. 4. 3.

First, to shew all *filiall love* vnto them.

Se-

Secondly, to *honour* them inwardly, in *Heart*, by a reuerent estimation of them; and outwardly, in *word and gesture*, by bowing to them, and speaking *submissely* and humbly to them.

Thirdly, to yeeld all *willing obedience* to their commands, *so long as they are not crosse to Gods Commandements.*

Fourthly, to *imitate* their vertuous life, and religious conuersation.

Fiftly, in *word and deed* to expresse our *thankfulnesse* vnto them.

Sixtly, to *winke* at their *imperfections*, and to *bear* with their *infirmities*.

The *Sinnes* forbidden both parties, are :

First, *want of naturall affection*, and all *impiety* towards

any, to whom we owe loue and reuerence.

Secondly, euery neglect of duty, or an hypocriticall faining of the same.

Thirdly, too much Indulgence or ouer-fondnesse.

Fourthly, Contempt, Scorne, Stubbornnesse.

Fiftly, Ingratitude.

Sixtly, too much rigour, severity, roughnesse or harshnesse of behauiour.

Seuenthly, Lightnesse, immodesty, Boasting.

6. COMMANDMENT.

Thou shalt not kill.

The sinnes here forbidden, are :

First, all manner of hurt or violence done to the person of our neighbour.

Secondly, Anger, Hatred, Euill-

Exod. 21. 24.
Num 25. 7.

Mat. 5. 22.
Hos. 3. 15.

Evill-will; Rancor, desire of Revenge.

Thirdly, Waywardnesse, Inhumanity, Wrathfull looks.

Fourthly, Rayling, Ill words, Insulting, prouocations to anger.

Fifthly, Trechery, Cruelty.

The Duties commanded are :

First, Humanity, and an unfained loue of our neighbour.

Secondly, Beneuolence, or well-wishing to his person from a compassionate heart.

Thirdly, Meeknesse and long suffering, patiently bearing, and willingly forgiving injuries.

Fourthly, affability, gentlenesse, and al kind of courteous behaviour.

7. COMMANDEMENT.

Gal. 5. 20.
Rom. 1. 19.
Phil. 2. 14. 16.
13. 5.
2 Cor. 12. 24.
Mat. 5. 22.
Rom. 1. 30.
Gal. 5. 15.
Rom. 12. 14.

Thou shalt not commit Adultery.

The *sins* forbidden are :

Mat. 5. 28.

First, all *Lustings* and *Longings* in the heart after the carnall company of our Neighbour.

1 Pet. 2. 14.

Prou 7. 13.

Esay 3.

Secondly, *Immodesty*, the wanton eye, the *Whorish* forehead, *Mincing* gate, and *Garish* attire.

Col. 3. 8.

Eph. 4. 29.

3 *Loue* songs, *filthy* and *bawdy* talking.

Rom. 1. 32.

All manner of *uncleannesse*, whether it be with a *single* person, or with a *married* person, and *how else soeuer*.

Ores, casta legas,
ieiunet, otia vi-
tes:

Si seruare voles
corpora casta

Deo.

The *Duties* commanded, are :
1 *Chastity* of body and mind, whether it bee in the state of *Virginity*, *Mariage*, or *Widowhood*.

2 *Modesty*, adorning our *thoughts*, *words*, *deeds*, *gesture*,
coun-

countenance,, attire, gate, conuer-
sation.

3 Moderation, and Tempe-
rance in meate, drinke, sleepe,
&c.

8 COMMANDMENT.

Thou shalt not steale.

Sinnes forbidden are.

1 The inward greedinesse of
the heart, longing after wealth,
howsoeuer to be gotten; *Aua-*
rice, coueting other mens riches.

2 All Fraud, Guile, Deceit,
trickes, quirkes, all impostures in
bargaines, and contracts, and
selling of counterfeit wares.

3 Vsury and Extortion, or
Oppression.

4 Theft, Robbery, Sacriledge,
Couzening of the Country or
Common-weale, &c.

5 Idlenesse.

6 Nigardise and Profusion.

The

Leuit. 19. 11.

Amos 8. 5, 6.

Deut. 25.

1 Thes. 4. 6.

Mich. 3. Exo. 22.

Pro. 22. Ezech.

18.

Thom. 2. 2, 9. 66.

Iob 24. 9.

Ezech. 16.

The Duties commanded
are :

1 *Iustitia commutativa*, Iust
and upright dealing, in getting,
in buying, and selling.

2 Care to save our Neigh-
bour from Damage: Dili-
gence in doing the works of our
Calling.

3 *Liberalitie*.

4 *Frugalitie*.

9 COMMANDMENT.

Thou shalt not beare false wit-
nesse.

Sinnes forbidden are.

1 All manner of lying and
false testimonies.

2 Pratling, babling, scurrili-
tie, slandering, defaming, and
backbiting.

3 Sinister suspicion, rash and
wrongfull iudging of our neigh-
bour.

Duties

Prou. 5. 16.
Rom. 12. 13.

Heb. 13.
1 Tim 6. 17.

Exod. 23. 3.
Ps. 101.
Iob 29.
Leuit. 19. 15.
1 Cor. 6. 10.
1 Cor. 5. 11.

Math 15. 19.
1 Cor 13. 4.

Duties commanded are.

1 Sincere and plain meaning
and speaking.

Psal. 15. 3.

2 Taciturnitie, graue speech,
and a moderate use of the
tongue.

*1 Pet. 3. 10.
Ios. 2. 14.*

3 Bearing of a good opinion,
of our Neighbour, and iudging
all things to the best.

10 COMMANDEMENT.

Thou shalt not couet.

The former Commandements
doe forbid the thoughts and de-
sires of the heart, as well as the
outward Act and Practice. For
God is a Spirit, and therefore
must be worshipped in the Spirit.
But the former Commande-
ments did condemne the settled
thought to doe mischief: But
this condemneth euen the very
first inclination and motion to
sinne, though a man doe neuer

John 4.

Rom. 7. 7.

con.

consent, but snub it in the beginning.

The *neglect of doing* what we are commanded, is a *sinne of Omission.*

The *doing* of that which we are forbidden, is a *Sinne of Commission.*

If therefore we shal examine the *face* of our soules by the *Looking-glasse* of the *Law* of God, wee shall finde it strangely *defiled* and deformed with spots and staines; nay, much *defaced* with Byles, Vlcers, and wounds, which cannot choose but wound and *pierce* our *hearts* with sorrow: Especially if wee consider the *party* against *whom* euery sinne, which the law chargeth vs withall, is either *immediately*, or *mediatly* committed; and *secondly*, if wee lay to our hearts the *horror* of that punishment

nishment whereunto wee are lyable and obnoxious by euery sinne, whether it be of *Omission* or *Commission*.

First then, the *party dishonoured*, and offended by our sinnes, is the *most mighty God*, who *made* our bodies and soules, to the end, that wee with them might (not *dishonour* him by breaking his lawes, but) do him *all honour and seruice* all the *dayes of our life*. In him, we must consider these *three things* specially : First, his *wisedome and knowledge* : Secondly, his *iustice* : Thirdly, his *Fower*.

First, his *Wisedome* is such, that no *thing*, no *action*, no *cogitation* that passeth from vs, is hidden from it. Hence it is that Saint *Augustine* saith, *Deus totus oculus, quia omnia videt*. God is *all eye*, because hee seeth
and

In Psal. 126.

Jerem. 17.

and beholdeth all things. He is *Scrutator cordis*, the *searcher of the heart*; which is *unsearchable* to any but onely to him. There he sees what we *love* or *hate*, or *desire*, and *lust for*, what we *plot* and *deuise*, as well as wee our selues; yea, and *much better*.

Psalm 139 2.

For no man can tell, *this houre*, vpon what hee shall thinke the next *houre*, or the next *day*: but God *who is about our pathes*, and *about our beds*, doth exactly know all our thoughts long before that they doe arise in our hearts. For which cause the Wise-man affirmeth, that the all-seeing eyes of

Ecclus 23 19.

the Lord are ten thousand times clearer then the Sunne. For the Sunne giueth light to others, but it selfe seeth nothing: Our eye doth see, but it giueth not light to any thing: But the eye of the Lord performeth both. For

it

it giueth light to euery man :
 and also seeth in the *most secret*
parts, euen into the *secrets of*
mans heart. The beames of the
Sunne cannot reach so farre. The
Sunne, (if it could see) can see
 but *onely* in the *day time*, & not
 in the night: when it is with the
Antipodes it seeth not vs in this
 Hemisphere; and when it is a-
 boue our Hemisphere, it cannot
 see the *Antipodes*: but God seeth
 as well by night as by day. The
Light and the Night to him are
both alike. The *Sunne* beholdeth
 but only *such* things as are *crea-*
ted and made: but God seeth
all: as well things *created*, as *in-*
created. Of things *created*, the
Sunne seeth *such* onely as are
present; not those which are
past, or to *come*: but God seeth
all; *past*, *present*, and to *come*: Deo
antequam crearentur omnia sunt
agnita.

Iohn 1.9.

Ecclus. 23. 19.

Psal. 44. 31.

Psal. 139. 12.

Ecclus. 13. 20.

Esay 44. 7, 8.

Heb. 4. 13.

agnita. Hee knew *all things before they were made.* And for his knowledge of things *to come*; he maketh challenge to al the Gods and *Idols* of the Heathen. The *Sunne* can see but onely the *outside* and *surface* of things, not the *inner* parts. But the Lords eyes behold as well the *inside* as the *outside*. For there is *not any creature which is not manifest in his sight*; πάντα δὲ γινώσκει καὶ τετραχλισμένα, all things are *naked* and *open* to his eyes. They are *naked*, and therefore he sees their *outside*: and they are τετραχλισμένα, *dissected*, *quartered*, and *cleft asunder* through the back bone; so that he sees their *inside* also. Now then consider, that what sinne so ever thou hast committed, in thought, word, or deede, thou hast done it *before the face of God*, in his sight,

sight, and before his eyes, who did strictly forbid *that very sin*, and will one day (*if thou repent not*) sit as a *Iudge* vpon thee to condemne thee *for it*.

What a reproach and dishonour is it to an *earthly King* to see his subiects before *his owne face* to dare to doe that which he directly prohibited? And is it not a *fearfull prouoking* of the vengeance of God, when hee shall see his seruants dare to do what hee forbade, and that before his eyes, whilest hee stands looking on?

Secondly, his *Iustice* is so strict and seuerer, that (*without full satisfaction*) it will not suffer any *one sinne* to escape unpunished. The rebell *Angels* sinned but *once*, and yet for that one sinne, They are reserved in *everlasting chaines* under dark-

F nesse

Iude verse 6.

Gen. 3.

1 Sam. 2.

nesse to the iudgment of the great day. Adam, in Paradise, sinned but once, and yet for that *one sinne*, hee and all his posterity were exiled Paradise, and became subiect to eternall death both of body and soule. If *Dauid* sinne, *Dauid* must smart for his sinne. If the *whole Church* of God doe breake the Law of God, (as it did among the Iewes) the vengeance of God shall breake and bruise them in peeces. (*Lament. Ierem.*) Nay, the *seuerity* of God against sin is *so great*, that if hee find sinne in his *owne Sonne*, his *owne son* shall die for it. Though *Christ Iesus* did no sinne, yet he *undertooke* for our finnes, and God finding *our finnes* vpon *his owne deare Sonne*, (whom hee loued aboute a *million* of worlds, euen as *dearly as himselfe*) would not spare

*s*pare him, but poured vpon his blessed person that direfull vengeance which no creature in the world was able to beare. So that as the *Iewes* when they saw our Saviour weepe at *Lazarus* his graue, said, *See how he loved him*: so, if wee looke vpon the *Sonne of God* suffering the fierce wrath of God vpon the *Crosse* for our transgressions, euery one of vs may speake vnto his owne soule, and say, See and consider (O my soule) *how extreemly* the Lord thy God hateth sin and iniquity: whose iustice will not be satisfied, till the precious blood of Iesus Christ be poured out as a price for it. And then let vs consider, *that if it be done thus to the green tree, what shall become of the dry?* If the innocent and immaculate Lambe of God, the deare Son

of God, was so feuerely punish-
ed for finnes which were *none*
of his owne? what shall become
of vs for our own innumerable,
haynous, and horrible finnes,
when the Lord shall enter into
iudgement with vs, if wee pre-
uent not his iudgment by time-
ly and vnfaigned repentance?

Thirdly, his *power* is infinit
and incircumscriptible: it hath
all things vnder it, and cannot
bee *eluded* or resisted by any.
For which cause *Mercurius*
Tresmegistus was wont to say,
that God was an *incomprehen-*
sible Sphere, whose *center* was
euerywhere, whose *circumfe-*
rence was no where. Yet not-
withstanding *he* encompasseth
and *concludeth* all things within
the circuit of his circumfe-
rence, as *Athenagoras* affirmes.
In a circumference, wee know,
hat

In legatione pro
Christianis.

that the *further* you goe from the *one side*, the *neerer* you are to *another*. So it is with God: if you flie to heauen, he is there; if to the earth, he is there also; there is no scaping from him or his power; nor is there any withstanding or resisting it. For he is *Dominus Exercituum*, the Lord of *Hoasts & Armies*; Lord of all the hoasts of creatures in heauen and earth. Euery creature (euen to the *smallest gnat*, or graine of *dust*) is a souldier in pay with God, & hath its weapons not onely ~~offensive~~ ^{defensive}, *ad muniendum*, to defend his seruants, but also ~~defensive~~ ^{offensive}, *ad puniendum* to punish his enemies. If hee command, the *meanest* of his creatures will not feare to strike the *proudest* of the sons of men, as they did *Pharaoh*. Mans power may not stand in any com-

Hebr. 12.

Psal. 139.

Psal. 50. last.

parison with Gods Almighty-
 nesse. Therefore take heed, *Hor-
 rendum est incidere in manus
 Dei viventis*: It is a dreadfull
 thing to fall into the hands of the
 living God. Mans power may
 be resisted, by an equal strength,
 Gods cannot: the power of a
 King may be eluded, by fleeing
 away. But *whither shall I flee
 from thy presence*, sayth the
 Psalmist.

Besides, a King by his power
 may torment and punish the
body of a traytor, or other male-
 factor; but he cannot reach his
soule: but God can cast both
body and soule into Hell fire, and
*a'll the Kings on Earth, or An-
 gels in heauen*, shall not be able
 to fetch them backe againe. In
 the very *act* of *thy sinne* hee is
 able to destroy both thy body
 and thy soule, and to *snatch
 thee*

thee away, so that there shall bee none to deliuer thee.

Then in the *second* place, we should do wel to consider what *punishment* is due to vs for eue-ry sinne ; that is, eternall death and destruction of body & soule in hell fire. *The wages of sinne is death. Rom. 6. vlt.* A thousand sinnes, a thousand deaths in hell (except wee doe truely repent of them before wee part hence.) This punishment is *eue-ry impenitent person*, young and old, Prince and Peasant, to expect as *certainly* as God is God. We are not therefore to thinke *slightly* of this punishment, but to lay it to our *hearts*, and *dwell* vpon the meditation of it, that it may *worke* vpon our soules. For it is not any flight and superficial *flea-biting* ; but so *dreadful* and horrible, that those

miserable *tormented spirits*, which doe now feele it, are not able by any meanes to vtter and *expresse* the *extremity* thereof. For as the *ioyes and pleasures* which God hath treasured vp for such as loue him, are such, as neuer eye saw, nor eare heard, nor heart is able to conceiue: So the *punishments and torments*, reserued for vnrepentant persons in Hell, are such, as no eye euer saw, no eare euer heard, nor any heart of mortall man was able to conceiue the number, or the intolerable bitterness and sharpnesse of them. All other punishments are particular, afflicting some one sense or other; these are vniuersall & generall, tormenting euery part and ioynt of the body, euery power and faculty of the soule, with a paine peculiar and appropriate

priate vnto it. *Other* paines may be auoyded by flight: but when a man is *bound hand and foot*, how can he flee or runne from them? *others*, haue some *intermission*; these are *perpetuall*, continuall, *without interruption*. If they haue no *intermission*, yet there may bee some *mitigation* and lessening of them, but here the *tormentors* neuer are weary, nor the fire *neuer slakes*, but burneth hotter and hotter: *other* paines (if extreame) in time will end vs & kill vs: *these* shall euer torment thee, but neuer consume thee: euer torture thee, but neuer kill thee *out-right*. There is but *one good* thing that a damned ghost hath left him & that is *immortality*; and yet *that* shall but adde to his miseries, & augment his sorrowes. The fire in this place neuer goeth out: and
that

Esay 30.33.

that it may *neuer* cease to burne the vngodly, behold, a *Riuer of Brimstone* continually running into it, and the breath of the euer-lasting G O D blowing vpon it to keepe it burning. And certainly no man is so neere these torments as *he* that least thinkes on them; and none more likely to escape Hell, then *he* that in this world doth euery day, in his priuate Meditations, take a turne or two in Hell.

Now surely, if wee lay but *these things* together, and apply them to our selues (me thinkes) we cannot choose but haue our hearts bruised and broken with grieve and sorrow. Sorrow of *Attrition* at the least, if not sorrow of *Contrition*: sorrow of *Attrition* is when we grieue for feare of punishment, which the Law of God doth threaten to the

the transgressors thereof. This, by some, is called a *legall* or *seruile sorrow*, which is conceived when wee come to a sight and knowledge of our finnes by the Law: and, *from thence*, come to consider the *penaltie* and *κατάκριμα*, which by reason of our sinne, wee are lyable vnto. Sorrow of *Contrition* is when we grieve for *sinne*, as it is *sinne*; That is, as it is a *dishonouring* of our gracious God. This, by some, is called an *Euangelical*, or *filiall sorrow*. And, of the *twaine*, *this latter sorrow* is the *better*. And yet the sorrow of *Attrition* is not to be discommended, or refused: because it may serue as *paedagogus ad Christum*, to be a *Schoole-master* to lead vs to *Christ*, and as a meanes to bring vs to true *Euangelical* and godly sorrow, which wee call the sorrow

Rom. 3.

sorrow of *Contrition*, whereby wee doe grieue and lament for *no kinde of thing* so much, as that by our sinnes, we haue lost the *faueur of God*, and comfort of his *blessed Spirit*.

In this *Contrition*, wee must looke, that our sorrow be *heartie, intire, speedy*, and that it *hold out* to the last. For *Contrition* is the beginning of *Conuersion*, and these foure things are requisite in both.

First, our godly sorrow must be from *within*, from the very *heart*; not in outward *shew* onely; as *hanging downe the head like a bul-rush* for a day; for that is *hypocriticall*, and odious to God. This is but cleansing the *outside of the Platter*, which we know, our *Sauour* reprobued in the *Pharisees*. But true godly sorrow must come from the heart

heart and the Spirit. *The sacrifices of God are a contrite spirit; a contrite and broken heart, O God, thou wilt not despise.* Therefore the Prophet *Joel* tels vs that if we will truly repent and turne to the Lord, wee must *rent our hearts*. Saint *Paul* calleth sinne *αὐτοτομή*, and some say that *αὐτοτομή* doth signifie the *head of a barbed Arrow*. If the *smooth head* of an *Arrow* enter our *flesh*, it may bee pulled out, and healed without any great paine or difficulty: but a *Barbed-head*, being once gotten into the *flesh*, cannot be pulled out, but with great paine, for it *teares the flesh round about*, and causeth much paine. Such is sinne, it is shot and fastened into our hearts, and we cannot get it out, except wee *rent and teare the heart in pieces* with sorrow and compunction for the

Psal. 51. 17.

Joel 2. 13.

2 Cor. 12. 7.

the same. For, *peccata extrinsecus radere, & non intrinsecus eradicare, fictio est* (with Bernard Sermon 2. de Assumptione Mariae) To shauē sinne off from our outward liues, and not to root them quite out of the heart, is a meere mockery.

Joel 2.12.

Secondly, this Contrition and godly sorrow must bee *intire, with all the heart*. Many can be content to lament and sorrow some finnes, but other darling finnes, they *nomze* and make much of: here the sorrow is lame and maimed, and not pleasing to God, nor profitable to our owne Soules. One Serpent may sting a man to death: and one sinne, harboured in thy bosome, and not cast out by repentance will sting thy Soule to eternall death.

Thirdly, this godly sorrow must

must bee *speedy*, without delay. For hee, which hath promised *mercy to the contrite* and broken heart, hath not promised thee *one day* or houres space of life to breake and bruiſe thine heart in. God will not bee ſhifted off with excuses and delayes. For to giue our *prime dayes* of our flowring youth and luſtihead to the *pleaſures* of ſinne, and the *Dogge-dayes* of our doting and decrepit age to grieue and ſorrow for our ſinnes, what is it but to offer vp our *Wine to Satan*, and to giue the *Lees and dregs* to God?

Greenb.

Fourthly, it muſt *hold out* to the laſt; for hee that *continueth to the end* ſhall be ſaued. Otherwiſe if our *Contrition* bee for a *ſpurt*, or take vs like a *fit* of an Ague, it is nothing worth. God would haue *thoſe* that mourne
for

Ezekiel 9.4.

for their sins marked with the signe *T* hau. As *ωμεγα*, is the last letter of the Greeke ; so is *T* au the last of the Hebrew Alphabet. To signifie, that our mourning and sorrow for sinnes should bee constant, and perseuering to the very last.

2 Cor. 7.10.

This godly sorrow, thus qualified, will worke in vs repentance not to be repented of. Nay, such a sorrow will bring ioy and comfort to our soules ; *Lacrymæ pœnitentium vinum sunt Angelorum*, saith deuout Saint Bernard. The teares of the penitent, are the Wine of the Angels : it makes them glad and merry at the heart. Nay, these sorrowfull teares of repentant sinners, are wine to the penitents themselves: for nothing doth more reioyce and glad the soule of a Penitent, then *Compunction* and *contrition* for

Luke 15.10.

for his finnes. O how sweet a thing it is, at the feet of Iesus, to stand weeping; to water them with teares, to dry them with sighs, and to kisse them with our mouthes ! No man but he that hath felt and experienced it, can truly understand it.

Lapid.

Some, in this case, are much mistaken : for generally, men imagine that *Repentance* is nothing else but a *godly sorrow* for sinne committed. But Saint Paul had studied the case *thorowly*; and he teacheth vs farre otherwise : namely, that *Repentance* and *godly sorrow* do differ one from another, as the *Cause* differeth from the *Effect*. For *godly sorrow* (saith hee) *causeth or worketh repentance*. So that *Repentance* is an *effect*, a *worke*, or *fruit* of *godly sorrow*: and *godly sorrow* is the *cause* of *repentance*.

Lapid. in loc.

Euc. in locis.
Lapid. in 2 Cor.
 7.

2 Cor. 7. 11.

tance. Wherefore they cannot be *one* and the *selfe-same* thing: for, *Nihil est causa sui ipsius*. Nothing is cause of it selfe.

Saint *Paul* tels vs that *Repentance* is another manner of matter, and consists of, or rather declareth it selfe by *seven effects* or fruits. An *Inuentory* whercof the *Apostle* deliuereth vnto vs: For, behold this godly sorrow, what great carefulnesse it hath wrought in you? Yea, what *Apologie*, or defence? Yea, what *Indignation*? Yea, what feare? yea, what earnest desire? Yea, what Zeale, or emulation? Yea, what reuenge, or punishment.

These bee the *seven* fruits of true contrition, or parts of the body of Repentance; and according to these, we are to examine our consciences, to see whether our Repentance bee sound, or no.

no. For in the *exercise* of true Repentance, not any one *particular part alone*, but the *whole man* is to be set on work: namely, both the *understanding part*, and the *affections*, and the *body*.

The *understanding part* must exercise it selfe in *carefulnesse*, and *Apologie*.

The *affections* are to be exercised in *Indignation*, *Feare*, *Desire*, and *Emulation*.

The *body*, in *revenge* and *punishment*.

These are the seven *fruits meet for Repentance*, which Iohn the Baptist doth so earnestly call for. These are they, saith Bullinger, which giue *life and spirit to Repentance*, without which no repentance is perfect and compleate. And this place of the Apostle doth more rightly and fully teach vs to distin-

Marth. 3.

guish betwixt true repentance and false, then all the *Tractates* and *Volumes* of the *Schoolemen* written vpon this Argument.

First then, to assure our consciences that our *Repentance* is sound, there is required in vs a studious *carefulnesse*, to auoid finnes to come, and a sollicitous *thought-fulnesse* diligently to performe those good woikes which the law of God doth enioyne vs. For so long as our hearts are not stung with compunction and sorrow for our finnes past, and that wee haue little feeling of the same, wee *slumber away* our liues in carelesse securitie, not regarding which end goes forward; nor thinking much of Heauen, or Hell, or any matter that pertaines to another life.

Caluin. in Loc.

This is the *first* part of the Bo-
dy

dy of repentance, and it belongs to the *superiour* part of the soule, the *understanding*.

The *second* Act of Repentance, which pertaineth to the *understanding* part, is *Apologie*, or *Defence*. Where the Apostles meaning is not, that a man should stand to iustifie or defend his sinnes. (For *he that hideth or excuseth his sinne shall not prosper*) which is an Act cleane contrary to Repentance: but that a Christian by *humble confession* of his *faults*, *heartily* crauing of pardon vpon promise of future amendment, should make a iust *Apologie* for himselfe, that *his* godly sorrow is sincere and vnfained, For *ἀπολογία* doth signifie *not onely* to excuse and iustifie ones selfe from a crime objected against him; but also, *when* a man is *guilty*, to acknowledge & *con-*

PROV. 28.

Chemnit. Ex.
part. 4.

Prov. 28.

feſſe his fault, craving pardon for the ſame. And in this later ſenſe Saint Paul uſeth this word, *ἁπολογία*. *Quæ magis deprecatione conſtat, quàm depulſione Criminum.* As a child hauing done a ſhrewd turne, doth not ſtand in defence thereof before his Father; but humbly confeſſing and acknowledging it, proteſting that he will doe no more ſo, doth, in a ſort, excuſe himſelfe, and makes it cleare that he is heartily ſory that he hath done amiſſe. And this kinde of *Apologie*, or confeſſing our ſins with ſorrow before God, is ſo neceſſarie, that without it, *no mans ſinnes ſhall euer bee forgiven.* But if wee confeſſe our ſinnes, God is faithfull and iuſt to forgive vs our ſinnes, and to cleanſe vs from all our wickedneſſe. But this confeſſion muſt bee made to God; without

without which no sinne is forgiven : As *Augustine* teacheth. The Papists out of this place (because ἱσομολόγησις in some Copies is vſed in ſtead of Ἀπολογία) would faine inforce *Auricular Confession* : but howſoeuer that ἱσομολόγησις bee another matter ; yet Saint *Auſtin* hath theſe words (as they are alledged.) *What haue I to doe with men , that they ſhould heare my confeſſion , as though they were able to heale my diſeaſes ? A ſort of men curious to know another mans life ; and ſlothfull to correct and amend their owne ; Why doe they ſeek to heare of mee what I am, which will not heare of Thee, what they are ? And how can they tell when they heare by me of my ſelfe, whether I tell the Truth, or not ; ſith no mortall man knoweth what is in Man , but the Spirit*

Epist. 30. ad Iulian. Comitem & Hom. 2. Anglic. de pœnit.

Lib. Conf. 10. cap. 3.

Hom. Aug. 2. de pœnitent.

which is in Man? Augustine would not haue written thus, if Auricular Confession had beene vsed in his time.

These two former Acts belong to the *understanding* or *superiour* part of the Soule. The *affections* are charged with foure things. (*viz.*) *Indignation*, *Feare*, *Desire*, *Emulation*, or *Zeale*.

Indignation hath respect to *sinnes past*: *Feare* hath regard of *sinnes to come*: *Desire* hath reference to *good things*: *Emulation* is in respect of *good persons*.

The *third* then, of these seven, is *Indignation*; which is an affection of *Anger*; and doth *most properly* belong to *Repentance*. For when wee consider *whom*, and vpon *what* slight occasion, we haue offended by our *sinnes*; and *what indignity* wee haue

haue done to *so good* & *so great* a *Maiestie*, and to *our selues* also (who were made after *his I-mage*) we cannot choose but be enflamed with *anger* and indignation not onely against the *sinne* committed, but also against *our selues* who did commit it. We see deuout and zealous persons, when they behold God offended, are *often* moued to *anger* and indignation against the *parties offending*: or rather not *so much* against the *persons*, as against their *sinnes*. Now, this *affection* of indignation is farre more vehement and strong then that of sorrow.

The *first step*, to repentance, is to grieue and bee displeased with our selues for displeasing God: the *next* is to be *so infired* with *anger* against our selues, that wee neuer cease, but *instantly*

Acts 2.37.

stantly do vrge vpon our selues, till our consciences doe feelee an inward and serious compunction, and our hearts bee pricked for the same.

Iude 19.

The fourth is feare to offend God by our sins hereafter. For as the contempt of God is the cause of sinne, so to feare and tremble at his presence and word is a cause of righteousness. And surely they cannot choose but feare to offend God, who haue a liuely sense and feeling of their sinnes past, and doe unfainedly beleue that hee will (like a iust Iudge) render vengeance to the vngodly; of al the wicked deeds which they haue vngodly committed.

Psalm 119.

The fift is desire to please God in all things: when we can say with David, O that my wayes were so direct, that I might keepe
thy

thy Statutes. I haue as great delight in the way of thy Testimonies, as in all riches, &c.

The sixt is an *holy emulation* of good persons. In struiuing to match them in graces and vertues, and (if it be possible) to ouer-match them.

The seuenth is *reueuge* or punishment: which is the very *perfection* or *complement* of repentance: without which reueuge, *non agitur sed fingitur pœnitentia*, repentance is no repentance but hypocrisie. This *indignatio* is by *Sozomen* termed *ἡ δίκαιος ἐπιτίμια*: a *sentencing* of a *mulct* or punishment vpon our selues for our sinnes. For what we spake of *indignation* must be extended to this taking of reueuge vpon our selues: for, by doing this, we doe preuent the iudgement of God; as Saint Paul tea-

1 Cor. 11. 31.

1 Cor. xi. 31.

teacheth; If we would iudge our selues, we should not be iudged of the Lord. After sitting in iudgement vpon our selues, we must proceed to sentence: for this *iudicium* is a giuing of sentence against our selues, according to the nature and quality of our offences. And after sentence, we must not stay till we haue done execution, & reuenged, punished, and corrected our selues for our sinnes.

For this reuenge is the highest degree, and the very perfection of repentance: and so is confessed to bee, not onely by the Fathers and Schoolemen, but also by Master Calvin himselfe; who speaking of these fruits of repentance, saith; *Postrema est vindicta; quò enim seueriores in nos sumus & aciore censurâ quæstionem habemus de peccatis nostris, eò sperare debemus*

Calv. instit. l. 3.
Sect. 16.

bemus magis propitium ac mise-
 ricordem Dominū. Et certè fieri
 non potest, quin anima diuini ju-
 dicij horrore perculsa, partes ul-
 tionis, in exigendā de se pœnā oc-
 cupet. The last of these is reuenge;
 for the more seuerer that we are a-
 gainst our selues, and the sharper
 censure we passe against our sins,
 so much the more gracious and
 mercifull are wee to hope to find
 the Lord vnto vs. And certainly
 it cannot be chosen, but that the
 soule which is smitten with hor-
 rour of Gods iudgement, should
 take on it selfe the task of reuenge
 in exacting punishment vpon it
 selfe. For, in the very name of
 penitence, pain and punishment
 is included. *Pœnitentia, quasi*
pœna tenentia. So that where
 we put not our selues to paine
 and punishment, there is no pe-
 nitence.

Vide Aufon.

This

This punishment or reuenge must be according to the nature of the finnes. *Spirituell finnes*, (as pride, contempt of God, enuy, wrath, desire of reuenge, inordinate lusts & desires) must be punished by *spirituell castigations*: as by restraining and tying the *mind* to meditate vpon the *day of death*, the *dreadfull iudgement*, the neuer-ending *torments of hell*; by studying to esteem euery man better then our selues; to be *patient*; to put vp wrongs; to set our desires on things that are aboue, & not on the things on earth.

Col. 3. 2.

2

I Cor. 9. 25.

Carnall finnes must bee punished by *subduing* and beating downe the *flesh*. *Castigo corpus meum*. The *flesh* desireth dainty fare, and sometimes to exceed in them. This must be punished with abstinence and fasting.

And

And this fasting is of three sorts :

A toto ; from all kind of sustenance.

A tanto ; from so many meales as we are wont.

A tali ; from such exquisite dainties.

If it be possible (without endangering our health) we must abstaine from all kind of sustenance, as *David* did. And the *Ninivites*, who layd a punishment vpon themselves, and gaue charge that neither man nor beast, bullocke nor sheepe, should tast any thing at all, neither feed, nor drinke water.

2 Sam. 12. 17.

Jonah 3. 7.

But if wee cannot (without preiudice to our health) abstain *à toto*, from all manner of food; yet are we to abstaine *à tanto*; from so much, from so many meales : as, if we haue vsed two,

now

A&S 10.13.

now to vse but *one*, and *that* a *sparing one* too, onely to keepe life and soule together, as wee say.

Dan. 10.2.3.

But if we cannot (with health) abstaine from so many meales; yet wee are to abstaine *à tali*; from *such dainties and delicates* whereby wee may either pamper our flesh, or be prouoked to sinne. So *Daniel* when hee was in heauinesse three weekes of dayes, hee did eate no pleasant bread all that while. So in ancient times they had but *one* meale, viz. a supper; and it was *pura & sine animalibus cœna*: no fleshmeat, but a thin supper, perhaps of hearbs, which be like *Tertullian* speaketh of, *pastum & potum pura nosse, non ventris sed animæ causâ*.

Rom. 14.2.

De penitent.
cap. 9.

The flesh desires fine & braue apparell. This *Dauid* punished,
by

by putting on *sackcloth* : and the *King of Niniveh* put on sackcloth, and *sate in ashes*. So in *Tertullians* time the penitents did *sacco & cilicio incubare*. This wee must chastise by wearing *courser rayment*.

2 Sam. 12.

Ion. 3.6.

De penit. c. 9.

The *flesh* would haue ease & lye soft. This wee must punish with *Danid*, by lying hard, as vpon the bare ground.

2 Sam. 12. 16.

The *body* desireth sleepe in excessse : which must bee punished with *watching* : and if wee cannot *watch* the whole night, (as nicest persons can doe at dice, and drabs, and drinke) yet wee must force our selues at least to watch one houre ; but then it must be *with me* : that is, with *Christ* : my meaning is, that houre which we force our selues to watch, must be spent in prayer and other holy exercises, and

Mat. 26. 40.

H

reli-

Iob 31.

religious meditations.

The *flesh* lusteth to enioy a *beautifull* person : This must be punished by *making a covenant with our eyes, not to thinke upon a woman.*

Worldly sinnes are, **Ambition**, **Couetousnesse**, thirst after the earthly commodities of this life. These must bee punished by *the purse*. *First*, by making *restitution* of whatsoeuer wee haue gotten contrary to the Law of God. *Secondly*, by being *bountifull* in deeds of *Piety* to the *Ministers of God*, and to the *House of God*. *Thirdly*, in being *beneficiall* and *open-banded*, in deeds of *mercy* to the poore. Thus are wee to *take reuenge* vpon our sinnes, that wee may escape the vengeance of God another Day.

Wee must chastice our selues
for

for the finnes fore-passed by crucifying and killing them in vs; and, not staying there, wee must practise vertues contrary to those vices whereunto wee had formerly addicted our selues. This was the repentance which the old Prophets taught the Church of God in their dayes. If a man be iust, and doe that which is lawfull and right, and hath not eaten upon the Mountaines, nor lift up his eyes to Idols, nor defiled his neighbours wife; nor hath oppressed any: but hath restored the pledge, and hath not spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a Garment; and hath not given forth upon Vsury, neither hath taken any increase, but hath withdrawne his hand from iniquitie, and hath executed true iudgement betweene man and

Ezech. 18.
5, 6, 7, 8, 9.

Ezech. 18. 31.

Psal. 34. 14.

Col. 3. 9, 10.

man; and hath walked in my Statutes, and kept my iudgements to deale truly: He is iust, hee shall surely liue, saith the Lord God. Wee must not onely cast away all our former transgressions, whereby we haue transgressed; but make vs new hearts, and new spirits. Not onely eschew euill, but doe good. Not onely put off the old man, but put on the New Man. Which doing of good, and putting on the new man, or walking in the commandements of God is by the New-writers called New Obedience. The leauing of our finnes, and pulling them vp by the Roots out of our hearts, is called by them, according to Scripture phrase, Mortification. The doing of godly and righteous workes prescribed in Gods Law, they tearme viuification. And these two they make the
two

two generall parts of Repen-
tance; vnder which all the rest
are comprised.

It is not a short momentary
sorrow (as, *Lord haue mercy vpon
me, and I will doe no more so*) that
will assure our hearts of Remis-
sion. King David could not sa-
tisfie himselfe with that; till he
had humbled his soule with fast-
ing in sackcloth and ashes, and
chastised himselfe in bitternesse
of his soule, whereof the one
and fiftieth Psalm is a Monu-
ment vnto the worlds end. Pe-
ter was not at quiet with him-
selfe, till hee had by going out of
company for shame, called him-
selfe to a seuerer account, and for
griefe of heart shed bitter teares.
Mary Magdalen thought it not
enough for her wanton life, till
shee had wreaked and reuenged
her selfe of euery thing, shee be-

fore had abused to sinne. Till *those* wanton eyes, which before had been glancing in the *corners* of the world, were turned into *Fountaines* of brinish teares to wash the feet of our blessed Sauiour; till *that* hayre, which before shee had twined into *Venus* net to catch *Salomons* foole withall, was made a *Towell* to wipe *those* sarbaited feete which her teares had bathed. Thus did the penitent Saints of God reuenge themselves on themselves for offending so gracious a God. For were it not for *these* outward signes and fruits of sorrow, how should we know our sorrow to be deepe and hearty?

If any worldly matter cause sorrow, that sorrow presently brings forth *these* effects; namely, wee looke heauily, withdraw our selues from company, forsake

Take our meat, shed teares, beat our breasts: And if true penitent sorrow for sinne did touch vs at the heart, would it not shew it selfe in these and the like effects? Surely, if it doe not manifest it selfe in this sort, it is but a slight and superficiall sorrow: and if slight and superficiall (I feare me) not sufficient; for our sinnes be neither slight nor superficiall. If the children of the Bride-chamber did fast for sorrow, when the Bridegroom was taken away: shall wee by sinne drive away our Bridegroom Christ, and shall not wee fast for sorrow? We will weepe over the body of a deare friend, out of which the soule is gone: and shall not wee weepe over a dead Soule, out of which God is gone? and yet by weeping wee may get God into the Soule a-

gaine : but wee shall neuer get the *Soule* into the *body* againe.

Repentance therefore (if it be *sound* and *sincere*) is a *bitter Passion*, and will so deeply touch vs at the *heart*, that wee shall have very *small* list euer to commit the *same sinnes* againe, for which we haue *once* seriously repented. We cannot reade in the *booke of God* of any *one* Saint of God, which repented of *any one sinne*, and euer committed the *same* againe. *David* did not returne with the *Dogge* vnto his vomit ; nor *Mary Magdalen*, with the *Sow*, vnto her wallowing in the myre. For they knew well enough that *Irrisor est, & non pœnitens, qui adhuc agit quod pœniteat, nec videtur Deum poscere subditus, sed subsannare superbus* ; as *Isidore* saith. Hee is a
mocker

mockers of God, and no true penitent, which still doth that whereof hee ought to repent; nor doth he seeme in humility to implore Gods mercy; but in pride and arrogance to scoffe at his iustice and power. To which agreeth that of Clemens Alexandrinus Stromat. 2. ὁκνησις μετανοίας ἢ μετανοία, τὸ πολλάκις ἀντιᾶσαι συγγνώμην ἐφ' οἷς πλημμελέμεθα πολλάκις,

It is but a Repentance in shew onely, and no repentance in truth, often to beg pardon of those sins, in which we doe often transgresse.

I haue stayed the longer vpon this point, because as there is no saluation without repentance, so neither is there any profitable accessse to the Lords Table without it. But the Law is not onely a Looking-glasse, to shew vs the staines and spots of our finnes, but also our

Schoole.

Gal. 3. 24.

Schoolemaster to bring vs to Christ, to the Gospell.

Therefore I proceed now to the *second matter*, concerning which wee are to make our examination, and that is *Faith*, and it consisteth of two things; *knowledge* and *application*.

Knowledge.

Touching Knowledge; euery Communicant is bound to know three *generall points* of Christian Religion.

These, (as also the *Summe* of all, which *Christians* are bound to beleue) are contained in the *Creed*; which consisteth of three generall parts. The first part whereof concerneth *God the Father*; the second, *God the Sonne*; the third, *God the Holy Ghost*.

Of Christ.

The *Maine part* of the *Creed* is that which concerneth *Iesus Christ*. Wherein I am taught
to

to beleeue *with my heart*, That
 Iesus Christ is *very God*, be-
 gotten of the *Father* from all
 eternity, *before all worlds*; and
 the *same* Christ is *True Man*,
 borne of *Mary* the *Virgin*:
 This *God-Man*, and *Man-God*
 is my *Lord*, who (when I was
 vitterly perished and damned)
redeemed me from *Death*, and
 from the *power of Satan*; not
 with *gold* or *siluer*, but with
 his owne holy & *precious blood*,
 and by his *undescried death* and
passion: that I might bee *his*
owne, & might liue in his *king-*
dome, and serue *Him* without
seruile feare, in perpetuall holi-
 nesse and righteousnesse of life;
 euen as hee *rose* from the *dead*,
 and now *liueth* and reigneth for
 euer. I beleeue that there is no
Saluation but by *him onely*; no
fruition of God, but through
him.

1 Iohn 2.2.

Of the Sacrament.

him. Hee purchased Saluation and Redemption, *not for me only, but for the whole world.*

But the *Benefit* of Redemption is an *uniuersall benefit*, and belongeth to *all mankind*; yet *all mankind* are not partakers of it. *None* doe (*ordinarily*) partake of it, but such as haue it passed vnto them *under Seale*. The *Scales* which God vseth to apply vnto me in particular, that which Christ wrought for *all the world* in generall, are the *two Sacraments*: *Baptisme*, and the *Communion* of Christs body and blood. And *here* comes in the *necessity* of Faith, concerning the Sacraments: for *they* are *both* of them, *Sacramenta Fidei*, Sacraments of Faith: so called by the Fathers; because the *mysteries* in them contained are *not* to be iudged by our *Senses*,

ses, nor discussed by Reason, but to be apprehended and receiued by Faith onely.

In *both* the Sacraments, there be *two things* to be considered: there is an *earthly thing* which we see and feele with our *outward Senses*; and there is an *heauenly and spirituall thing or grace*, which we cannot see, but by *Faith*. Both these parts are inseparably vnited, and cannot be separated one from another. He that is *rightly fitted* for the receiuing of the Sacrament, doth *receiue both these parts together*, namely, the *earthly* with the *heauenly*, and the *heauenly* with the *earthly*, which are so *inseparably conioyned* by God (in a *Sacramentall vnion*) that he that goeth about to separate them, must needs *runne* himselfe vpon a *curse*.

But

But as wee are *not* to divide and disioine one part from another, so we must take heed, that we doe *not* confound them one with another, but keepe them *distinct*. As for example. We know that *in the Person* of our Sauour Christ there are *two seuerall Natures*, viz. the *Godhead* and the *Manhood*. The Nature of *Man* is not the Nature of *God*; nor is the Nature of *God*, the Nature of *Man*. The *one* is not turned into the *other*; neither are they *blended* and *mingled* one Nature with the other; but both remaine *distinct* in the same person: yet are they so *indissolubly united* (by *personall union*) that *Death* was not able to sunder or separate them. For howsoeuer (*at the death of Christ*) his *Soule* was separated from his *Bodie*,
and

and his *Bodie* sundered from his *Soule*; yet euen *when hee lay in the graue*, both the parts of his Humane Nature, *Body* and *Soule*, were as *neerely vnited* to his *Godhead*, as they were at his *Birth*, or *are now* in heauen.

So (to restraine my speech to the Communion) There are *two distinct* and seuerall things in the Sacrament; an *Earthly*, as Bread and Wine: and an *Heauenly*; *sc.* The Body and Blood of Christ. The *Body* of Christ is not turned into the *Bread*, neither is *Bread* turned into the body of Christ. Nor is the *one* blended or mingled with the *other*; but *both* remaine *distinct* in the *same* Sacrament: yet (though they bee in themselves distinct) they are so inseparably conioyned together (*by Sacramentall and mysticall union*) that
he

he that doth receiue *the one rightly*, doth also necessarily receiue *the other*.

John 3.13.

And as by vertue of the *personall union* of the two natures in Christ, it commeth to passe, that there is a *Communication* of properties; by reason whereof that which properly belongs to *one Nature*, is attributed to *the other*, as God is said to be borne, and to dye: and the Sonne of Man is said to be in Heauen, when hee was on Earth. God is (by reason hereof) said to be Man; and Man to be God, and that really, and truly.

So, by vertue of the *Sacramentall union*, that is betwixt the *hallowed bread*, and the *body* of Christ in the Sacrament: the Bread is truly called the *Body* of Christ, and the *bodie* of Christ the *bread*.

The

The *fruit* of this Sacrament, is the *participation of the Body and Blood of Christ*. There is *no one sentence* of holy Scripture which saith that we cannot, by this Sacrament, be made partakers of Christ his Bodie and Blood, except *they* be first *materially contained* in the *consecrated Elements* of Bread and Wine; or the *Bread and Wine* bee *substantially* changed, the *one* into the *Body*, the other into the *blood* of Christ. *This is my body*, *This is my blood*; are words of *promise*: wee doe beleeue that God is *faithfull* and *true* of his word, and doth performe what hee doth promise; Albeit wee doe not vnderstand the *manner how*: nor dare prescribe vnto him the manner, *which way* hee shall make it *his body* to vs, either by *Transub-*
I *stantiating*

stantiating or Consubstantiating it, or else wee will not beleene him.

Still remember, that it is a *Sacrament of Faith*, and *Faith* hath relation to a *word of promise*. The *word* of promise is: *This is my body*. This word I beleene to be true, because God spake it, who cannot possibly lye. This promise I know certainly that God will performe, (in making it his Body to mee) because God is faithfull in performing his promise. I confesse I doe not know which way, or after what manner hee will, or doth performe it: because hee hath not shewed me.

If I knew the manner how God did make it his Body, then the Sacrament were to mee as matter rather of Reason and Knowledge, then a *Mysterie of Faith*

Faith and beliefe: I beleene that Christ was conceived in the wombe of *Mary*, a pure *Virgin*, which neuer knew Man: but if you aske mee the manner how? I confesse, I know not: and if I knew the manner how; then that *Article* of Christs Conception, were to mee rather a matter of *Knowledge*, then an *Article* of faith.

Moreouer, seeing these words (This is my body) are words of *Promise*: and seeing that both *Protestants*, and *Lutherans*, and *Papists* doe all agree, that by the *Sacrament*, Christ doth really and truly perform in vs his promise; what doth it profit vs to know whether hee doth it by *Consubstantiation*, or *Transubstantiation*, or some other way, best knowne to himselfe? which is a thing

which can ~~no~~ wayes either further vs, or hinder vs, howsoever it stand.

Escl. Polit. lib. 5.

Therefore I aduise you to follow the counsell of a most iudicious, and exquisite Diuine, Master Hooker, who wil- leth you to take that wherein *all sides* (both Protestants, and Papists, and Lutherans) *do agree* and consent: and then consider *by it selfe*, what cause there is, why *the rest in question* should not rather bee *reiected* as superfluous, then *urged* as necessary. It is on *all sides* confest.

First, that the Sacrament is a *True* and *Reall participation* of Christ, who thereby impart- eth not onely *Totum sui*, but *Totum se*, *Himselfe wholly*, euen his whole entire person, as a *Mysticall head* vnto euery Soule that receiueth him: and that

euery

euery such Receiver doth incorporate, or vnite himselfe to Christ, as a *Mysticall member* of him: yea, and as a *fellow member* of all true Christian Soules, *living on earth, or triumphing in heauen.*

Secondly, it is also agreed on; That to whom the *person of Christ* is thus communicated, to them he giueth (by the same Sacrament) his *holy Spirit*, to sanctifie them, as it sanctifieth him which is their head.

Thirdly, it is likewise confessed; that what *Merit, Force, Vertue* or *Efficacie*, there is in the *sanctified body and blood* of Christ, we doe *freely, fully, and wholly* receiue it by this Sacrament.

Fourthly, all sides say, that the effect thereof in vs, is a *reall transmutation* of our Soules

from *sinne* to *righteousnesse*,
from *Death* and corruption, to
Immortalitie and *Life*.

Fifthly, all sides confesse, that
because the Sacrament (I mean
the *Bread* and *Wine*) being, of
it selfe, but a corruptible and
earthly creature, must needs be
thought an *unlikely instrument*,
to worke so *admirable effects* in
Man; we therefore are to rest
our selues vpon Gods *Omnipo-*
tencie, vpon the strength of his
glorious and vnresistable pow-
er, who *is able* and *will* bring
to passe, that the *Bread* and the
Cup which he giuerh vs, shal be
really and *truely* that thing
which he promiseth.

This is agreed on *all sides*,
and *this is* as much as is *necessa-*
ry to be knowne and belecued
touching our *receiuing of*
Christ, in the Sacrament, to
the

the comfort of our Soules.

True it is, that by reason of *the neere coniunction and union* which is betwixt *Sacramentum & Rem Sacramenti*, betweene the outward *visible signes* of Bread and Wine, and the *inward inuisible grace*, the body and blood of Christ: the *ancient Fathers*, in their writings, doe call the Bread the Body; and the Cup, the Blood of Christ: because Sacraments vsually do beare the Names of the heauenly things, whereof they bee not empty, but exhibiting Signes. And as Doctor *Bilson* sheweth, because the people should regard, not the *Creatures* which they saw; but chiefly and principally, the *graces* which they beleue. Therefore the *Fathers* euery where, without exception, doe call the

Ad Apolog. Ies.
par. 4. p. 728.

elements by the names of the inward and heavenly vertues, that are annexed to them, and conferred with them, by the truth of his Word, and Power of his Spirit.

Moreouer, whensoever the *Fathers* doe propose the *dignitie, propriety, and efficacie* of the Sacrament; they do not mean the *Creatures* (which our eyes and *tasts* doe better iudge of, then *their tongues* can vtter, or their *wits* can teach vs) but that *other diuine, life-giuing and soule-sauing part* of the Sacrament, which our *hearts* by *faith* doe take hold on, and doe possesse *more really and effectually*, than if it were *chammed* in our mouths, or buried in our *stomacks*; as they of the *Romish Church* doe grosely conceiue. Which *two obseruations*, if they be

be well remembred, will easily beare off the *dint* of all those allegations out of the Fathers, which they seeme to glory and *triumph* in so much.

For either, in *allegding the Fathers*, they doe mistake *one part for another*, supposing that to be *corporall*, which *indeed is spirituall*: or else they vrge the *Name* (which the *signe* beareth for *similitude*) as earnestly to *all intents*, as it were the *very thing* it selfe: which is the cause why the Papists do *misconstrue* so many *Texts*, and stray so far from the *Truth* in the handling of the doctrine of the Sacrament.

ὡς τὸ ὁρθῶς διδάσκειν εἰς τὸ πρῶτον ἔστι ζῆν
τὰ ὀνόματα. To teach rightly the
nature of this Sacrament,
wee must first search into
the *Names* which are given to
it.

S. Damascen.

1. Cor. 10. 16.

1. Cor. 11. 20.

it. The Names giuen vnto it in Scripture are principally three. It is called *the Communion* of the *body and blood of Christ*. Secondly, it is called the *Supper of the Lord*. Thirdly, a Commemoration of Christ.

A *Communion* it is called, in regard of a *three-fold union*: that is, first, in respect of the *neere union* and coniunction which is betwixt the *parts* of this Sacrament; betwixt the *outward visible Elements* of Bread and Wine, and the *inward inuisible graces* the bodie and blood of Christ.

Secondly, in regard of the *neere union* which is betwixt *Christ*, & euery worthy receiuer.

Thirdly, in respect of the *union and coniunction* that is betwixt all faithfull Receiuers, as they are members of Christ

Christ his *mysticall bodie*.

First, the *union* that is betwixt the *internall* and *externall* parts of the Sacrament, is partly touched *before*; and it is *founded* and grounded vpon the *infallible promise* of Christ, ~~in~~ in these words: *This is my body which is broken for you; This Cup is the New Testament in my blood*. For howsoever these words doe seeme to bee but a *bare Narration*; yet, *in truth*, they are words of most *comfortable promise*: for *Narratio boni nobis obuenturi, promissio est*. The *Narration* of good which shall befall vs, is a *promise*. A *promise Euangelicall*: for so much doth the word *vobis* imply. It is broken *for you*: shed *for you* and for *many*. And thus we are to conceiue them: (*viç.*) by this *Bread*, as by a certaine
pledge

1 Cor. II. 24, 25

Luke. 22. 20.

Mar. 14. 24.

pledge or pawne, I doe assure you that *this my body* shall bee deliuered to death for *your sakes*, to obtaine for you a pardon and full remission of all your finnes. And, by *this wine*, as by a sure and certaine testimonie or Sacrament, do I ascertaine you that I will offer vp *my blood* to God my Father, that by it I may ratifie and confirme the *Couenant of grace* whereof I am ordained the Mediator. That hauing paid *this price* for you, you may be atoned and reconciled to God, and bee iustified, and saued. This vnion betweene the *visible and inuisible things* in the Sacrament, is not a spirituall, but a *Sacramentall* vnion, and it is founded vpon those fore-named words of Christ. For *bread* as it is *bare bread* is not, the *Sacramentall* body

*Alsted. Theo.
Catechet. cap. 16.*

body of Christ, but as *it is clothed* and apparelled with Christ *his promise*, after Consecration. That, then, is *one regard* why this Sacrament is called a *Communion*.

Secondly, it is called a *Communion* in respect of the *neere union* which is betwixt Christ and *us* which doe worthily receive him *in* and by this Sacrament. Which *union* is not *Sacramentall*, but *spirituall*. By vertue of which *spirituall union*, we and all *worthy Communicants*, doe become bone of Christs bone, and flesh of Christs flesh: by this, wee be one with Christ, and *Christ one with us*, as our Communion-booke saith. For as *Leo* (speaking of those which doe partake of the first Sacrament, the *Sacrament of Baptisme*) saith,

Corpus

Ephes. 5. 30.

Serm. 4. de Pass.
Domini.

Corpus regenerati fit caro Crucifixi. The body of him that is regenerate, is become the flesh of our crucified Saviour. So Cyril speaking of this other Sacrament of Christs body and blood, saith, That we must consider, that *Christ is in vs*, not onely ~~given~~ or by conformitie of our affections to his; but also by a Naturall (that is by a true and Reall) participation. Euen as if a Man should take wax molten with fire, and mingle it with other wax that were melted, so that they seeme to become one and the same Lumpe, *Sic communicatione corporis & sanguinis Christi, Ipse in nobis manet & nos in ipso.* So, by communicating of the body and blood of Christ, Christ abideth in vs, and we in him. Thus saith S. Cyril. We being therefore by this Sacrament

*In Ioan lib. 10.
cap. 13.*

crament vnited to Christ *spiritually*, are made *partakers* of his *Death* and *Passion*, of his *obedience*, *righteousnesse*, and all other his merits and benefits, as *true-ly* and *as fully*, and if wee in our *owne persons*, had suffered his *paines*, performed the *Law*, and fulfilled all *Righteousnesse*, and God doth looke vpon vs, and regard vs with loue & compassion, as if we were *the very flesh and limbs* of his *owne deare Son*. And this is a *second regard*, in respect wherof this Sacrament is called a *Communion*.

Thirdly, it is called a *Communion*, in respect of the *Vnion* that is made betwixt *one and another*; betwixt all beleeuers among themselves: who, by this Sacrament, doe *professe* themselves to be not *only members* of Christ, but also *one an- others*

others members. Christ assuring vs, thereby, that wee are *very members of his mysticall body*, which is the *blessed company of all faithfull people*, as our common Prayer-booke saith. This is part of the *Communion of Saints*, which wee speake of in our Creed. So that this *union* is neither *sacramentall*, nor *spirituall*, but *Mysticall*: an vnion with the *mysticall members of Christs mysticall Body*, the *Corporation or company of Beleeuers*. For wee which are many are *one body*, and *one Bread*, because *wee all are partakers of one Bread*. By which wee are taught, that this is a Sacrament of *Loue and Charitie*. In consideration *whereof* it was called *Agape*, *Charitie*: because the duty of *Christian loue* is required in *all* which are to communicate:

1. Cor. 10. 17.

municate: of which grew their *Loue-feasts*, or feasts of *Charity* in the *Primitiue Church* at the celebration of the *Lords Supper*. Concerning which *Tertullian* discourseth at large; *Cæna nostra, de Nomine rationem sui ostendit: vocatur enim Agnæ, id quod Dilectio penes Grecos est, &c.*

Iude verse 12.

*In Apologetico
aduersus gentes
cap. 9.*

Now this *Christian Charity*, which is especially to be exercised at the solemnizing of this Sacrament, doth shew forth it selfe principally in two things, *in condonando, & Donando*, in forgiuing, and giuing.

The *first*, is a ready affection to forgiue iniuries done vnto vs. Whereunto we should bee the rather induced, because the party whom we are to forgiue is our *Brother*, one of our owne members, and a member of *Iesus*

K

Christ :

Acts 9.

Math. 18. 22.

Math. 5. 24.

Christ: Wee cannot hate, or smite, or wrong *him* againe; but wee must also hate, smite, and wrong our *Saviour Christ*. *Saul, Saul, why persecutest thou me?* saith our *Saviour* to *S. Paul*, who persecuted his *poore members* on earth. *Christ* takes the wrong or hurt that is done to any of *his members*, as done to himselfe. Therefore our *Saviour* chargeth his *Disciples*, if a Brother doe offend them, to *forgiue him* *seuentie times seuen times*. And will haue our gift left before the *Altar* (that is, his owne *immediate worship omitted*) rather then the *Reconciliation* of our Brethren bee neglected. For whosoever shall come to *Gods board* with enuie or malice against his Brother or Sister, hee doth *most impiously* mocke and deride the *Lord* in
silence;

silence ; making as though hee
and his Brother were all one ,
most perfect friends, when by
hatred, or malice , his heart is
most hostilly diuided from him.
Can we desire, or expect, from
the Lord, pardon for our offen-
ces, as wee forgiue others, and
not otherwise, and yet doe we
retaine malice against our
neighbour? Good Christians are
to haue a speciall care of that ,
lest God serue them , as hee did
the vnmmercifull seruant, to
whom hee had forgiuen ten
thousand Talents , when God
sees him take his fellow by the
throat, for a trifle of a poore
hundred pence, and cast him in-
to prison; he renokes his former
promise of pardon, and delivers
him ouer to the Tylors, till hee
had paid the utmost farthing.
Our offences against God are

Math. 18. 33, 34.

Talents, heauy debts, yet in *this Sacrament* he seales a *pardon* of them; the *offences* of our *brethren* to vs can be but as *pence* in comparison of *Talents*: And *ours* against God, are *thousands*, yea, *ten thousands*; our *brothers* against vs are (at the most) but *hundreds*. So God suffers from vs an *hundred* iniuries, for *one* that wee suffer from our brother. Ours against God (being *Talents*) and our Brothers offences against vs (being but *pence*) doe exceed the wrongs which we can receiue from our neighbour as much as foure hundred pound doth in value surmount one Iewish peny.

The *second* thing in which *Charitie* consisteth, is in *Donando*, in giuing: Therefore as we professe *this union* with our *fellow-members*, so wee must
put

put on the *bowels of compassion*; and by that meanes, *make our selues* to feele in our *soules* that calamitie, and *those euils* which they suffer, and make them partakers of *those blessings* which we enioy.

And because Saint Iohn saith, if a man haue *the wealth of this world* and see his brother want, how dwelleth the loue of God in him? My little Children let vs not loue in word onely, but in deed and in Truth. For if a Brother or a Sister be naked and destitute of dayly food; and you say, Depart in peace; warme your selues, and fill your bellies: notwithstanding you giue them not those things which are needfull for the body, what helpeth it? Therefore at Communions it was euer in vse to haue Collections and Oblations

1. Iohn 3. 17.

Iam. 2. 15. 16.

for the poore; in which regard the Greeke Fathers called this Sacrament ~~μεσσοει~~, an *Oblation*. And our Church appointeth an *Offertorie* at the Communion, and *Almes* to bee gathered for the poore. For whatsoeuer is giuen to the poore members of Iesus Christ, is not *giuen*, but *lent*; and *lent* not *freely*, but vpon *vsury*; and not *common vsury* (as ten in the hundred) but on *encrease* of a thousand fold in this life, and *eternall happinesse* in the life to come.

From two of these unions there resulterh a two-fold presence of the body and blood of Christ in this Sacrament. The first is in respect of the Consecrated Elements of Bread and Wine, to which the body and blood of Christ are present sacramentally. That is, as they are
signes,

figens, and haue a *Reference* and Relation to the things *signed* and *signified* by them; which *relation* dependeth vpon the *institution* and ordination of Christ. *This* presence doth consist in *this*, that so often as the bread and wine in the holy Sacrament, are offered to any Communicant; at the same instant the body & blood of Christ, doe also present themselves truely to the Soule of that person: as, in the word, Christ is truely offered to those, that heare it, and howbeit the *hallowed Bread and Wine* be neuer separated from the things which they doe *seale* and *signifie*, but doe *alwayes* offer them by vertue of that *promise*, which they doe *seale* and *confirm*: yet God, to none but *Beleeuers*, doth *inwardly* per-

forme that, which *outwardly* he offereth.

2 Therefore in the *second* place wee are to consider the *presence* of Christsbody, which doth concerne the *Communi-*
cants themselves ; to whose soules no doubt but it is *truely*
and really present, it so bee they doe beleene in the Sonne of the living God. The *Reall presence* of Christs most blessed *body*
and blood, is *not* to be sought for therefore in the consecrated Bread and Wine, but in the worthy receiver of them. And with this the *very order* of our *Sauours words* agreeth. First,
Take and eate : Then, *This is my body which was broken for you* :
First, *Drinke ye all of this* : Then followeth, *This is my blood of*
of the New Testament, which is shed for many, for the remission
of

Alfred. Sect. 2.

c. 16.

of sinnes. I see not which way (saith that exact Diuine Master Hooker) it should be gathered by the words of Christ, when, and where the Bread is the Body, or the Cup the blood, but onely in the very heart and soule of him which receiueth them. And in the soule of man whole Christ is more really present, by faith, then it is (according to the popish grosse conceit) in the formes of bread and wine, as the profound and Reuerend B. Bilson teacheth at large. For, that the substance of Bread should be turned into the substance of Christ his body, is a thing altogether impossible, by the confession of their owne Cannon Law. *Hoc tamen est Impossibile, quod panis sit Corpus Christi.*

Secondly, this holy Sacrament, in Scripture, is called the
Supper

*De Consecrat.
Distinct. secund.
sect. panis est in
Altari. Gloss. ibi.*

1. COR. I I. 20.

Iohn 6. 55.

Supper of the Lord: a holy Feast, a spirituall banquet, and it consisteth of σπῆμα καὶ ποτὶς, of meat and drinke. The spirituall meat which our soules are to feed vpon, is the flesh of Christ, (represented and exhibited by the sacramentall bread) and the spirituall drinke wherewith we are refreshed, is the blood of Christ (signified and conueyed vnto vs by the consecrated wine in the Cup.) So our Sauour teacheth vs. My flesh is meat in deed and in truth: (ῥῶνός ἐστιν) and my blood is drinke indeed; not in shew, and appearance onely, but in good earnest and truth. And as in this Supper both the body and blood of Christ be offered vnto vs, for our ghostly refection: So also both the one, and the other are verily and indeed taken and receiued of the faithfull in the
Lords

Lords Supper; as our Church teacheth in the Catechisme.

Man consisteth of two parts; of a body and a Soule. A *sensitiue* body which hee hath common with *bruite* creatures; and an *understanding* soule, or Spirit, wherein hee *resembleth* the *Coelestiall Angels*: and both these parts doe require a kinde of food proper to preserve their *seuerall* liues. That, as by *bodily food, vita animalis*, the naturall and *sensitiue* life is preserved in being: so by *some* food, or Diet, *conuenient* for the soule and spirit, it may be preserved to an *immortall* and *supernaturall* life.

It is able to *strike* a man into an *astonishment*, if hee doe but *seriously* meditate on the *wonderfull* prouidence and riches of *Almighty God*, in that hee proui-

deth bodily food and sustenance for euery liuing creature. For the innumerable Hosts and Armies of Birds, Beasts, Fishes and creeping things, that are in all the world. We see what a mighty trouble and charge it is to vit-taile a Navy consisting but of an hundred sayle for a few moneths; what great prouision is made to maintain them at Sea: which ships may containe perhaps forty or fifty thousand men. But what are fifty or an hundred thousand, to those innumerable thousands which liue vpon the face of the whole earth? And yet God prouideth meat for euery one of them. And not for Men onely, but for euery other liuing creature, according to it seuerall kinde, and that not for a few moneths, but for many yeares, euen during the

the continuance and lasting of their liues. And *such meat* too, as is agreeable to their seuerall appetites. He giueth them *their meat*: Meat proper to their seuerall stomachs: and not *so onely*; but he giues it them *then*, when it is most *seasonable* for them to eate it. He giueth their meat in *due season*, saith the Psalmist. and all this without any trouble, or paines-taking. What a rich, wise, prouident King is the Lord?

Psalm 145. 15.

But whereas to *all other* liuing creatures he hath assigned *one onely* kind of *meat* (to some *grasse*; to some, *corne*; to some, *flesh onely*, &c.) and for *drinke* hath appointed them all nothing but *water*: yet to *man* he giueth *variety* of *dainties*, (*Fish*, and *Flesh*, and *Foule*; *Hearbs*, *Spices*, and *Fruits*.) And for his
drinke

drinke hee hath giuen him not onely *water*, but *variety* of liquors of delicatest relishes, and the *inice* & *blood* of Grapes and other fruits. Hath God so *liberally* and plentifully prouided for the sustenance of these *mortall bodies* of ours? and hath he not as *great* care of our *better part*, our soule? hath he not prouided *meat* for it, to preserve and maintaine it in a *spirituall*, and to an *immortall life*?

Yes, surely, in *this Supper* he doth feed vs to *immortall life*. And the *dainties* which he sets before our *soules* to feed vpon, doe *surpasse* all other bodily food, by many degrees. For here are *Dapes Dapsiles*, *Dapes Regia*, *Abundance* of dainty dishes, *Banquets Royall*, food for *Kings*. Nay, in *this Supper*, there are set before vs not onely
Dapes

Dapes Regie, meat for Kings :
but *the very flesh and body of the*
King of all Kings.

But you may say, *here being*
but *one onely kinde of meat* in
this Supper and banquet of the
Lord ; how can it bee counted
such a *sumptuous* and *Princely*
Feast ?

I answer: It is like vnto *Manna*,
wherewith the *Lord* fed the
children of *Israel* in the wilder-
nesse. This *Manna*, being but
one kinde of meat, had in it abun-
dance and all variety of *pleasant*
tastes, and dainty relishes. It
was meet for *all tastes*; *Sapiebat*
cuique prout voluit. Look what
pleasant taste a man did de-
sire, that it should haue in his
mouth, the *same it tasted like*.
Therefore our *Sauour* com-
pares his *flesh* to *Manna*, and
prefers it before *Manna*.

Wisd. 16.2

Iohn 6.49.58.

Mul.

Multitude and varietie of diuers things, which doe all serue but *to one and the same end* and purpose, doth argue *some want* and imperfection in *euery* of those things in *seuerall*. Therefore it is *Natures custome*, *Multiplicare res imperfectas*, to multiply such things as are *imperfect*; so we see that there bee a *huge multitude* of *Starres*, helping *one another* to giue light to the darknes of the *night*; when as there is but *one onely Sunne*, to illuminate the *day*. Wherefore, seeing that no *one good thing created* by God; (no, nor *all of them* ioyned together,) could fill the vast appetite of *mans soule*, or satisfie the *stomack* or *desire thereof* to the full. The wisdom of God, in *this Supper*, hath prepared for vs, such an *admirable, complete,*
and

and perfect dish, that if by faith we doe truely eate of it, we shall not hunger for euer.

Iohn 6.35.

But it may bee asked, why Christ, promising vs food and diet for our soules, should giue vs his *Flesh*? How can the soule, being a substance spirituall, bee fed with *Flesh*, which is a bodily substance? And, if it be his purpose to free vs from corruption (whereunto the eating of the forbidden fruit had made vs obnoxious,) if his minde were to restore and raise vs vp to immortality; why doth hee prescribe vs *Flesh*, for our Diet? especially, considering that *Flesh*, of it selfe, is mortall and subiect to corruption and dissolution?

This doubt may be easily removed, if we consider the words of Christ narrowly. For hee

L doth

John 6. 63.

doth not simply affirme, that *flesh* (in generall) is meat for the Soule; but *Caro Mea, My flesh*, saith Christ, is *meat indeed*. For *Flesh*, of it selfe, cannot be food for the soule; because flesh is subiect to *corruption*, and *profiteth nothing*. But if it bee *Caro Mea*, Christ *his flesh*; if flesh be vnited to a person in the Deitie (as Christ *his flesh* was) it can free vs from *mortality* and *corruption*, and conueigh vnto vs the *life of eternitie*.

What and if we adde (as we may and must most truely) that the *meat* which Christ giueth vnto vs at this *heauenly banquet*, is not his body onely, but his *soule* also? nay, his *whole person*: namely, the *essentiall word* of God in *which* both *his body* and *soule* doe subsist, and to *which* they are *personally & inseparably vnited*. Now

Now where the *person* of the *Sonne* is, there is also the whole *Deitie*; and where the *Deity* is, there are all the *three persons* of the *Trinitie*. Therefore by this *Meat* (howbeit after a *diuerse manner*) the *body* and *soule* of *Christ*, his *Diuine* and *Humane* Nature, and the whole *Trinity* of persons is conveyed vnto vs. Therefore (deare Christian) consider wel with thy selfe, how much thou art indebted to *Christ* thy *Sauour*; who in this *Supper* doth giue vnto thee that which in *value*, *price* and *dignity* doth far surmount the whole world, and all creatures that are contained in the compasse thereof.

Wherefore that our *soule* cannot be aduanced to *Immortality* by eating *flesh*, it is most certaine: if so bee that *Christ*

Esay 40. 6.

Iohn 1. 14.

Psal. 16.

Iohn 6. 51.

had meant *that* flesh whereof the Prophet Esay spake, when hee saith *omnis Caro fœnum*, All flesh is grasse. But of *this* flesh, which is vnited to the eternall Word of God, it is *not* true. For, *si verbum caro factum sit*, if *that* word bee made flesh, it will communicate life, Immortalitie, and freedome from corruption to *this* flesh, as Dauid teacheth. Thou wilt not suffer *thine* holy One to see corruption.

Hence it is that our Saviour doth call his *Flesh*, *living Bread*: because it is so, both *formaliter*, *in se*; and *Effectiuè*, *in nobis*: because it hath life *formally* in it selfe; and also doth giue life, by its vertue and operation, in vs, who do partake of it. So Christ speaketh; *I am the living bread, which came downe from Heauen.*

If

If any Man eate of *this bread*, he shall *live for ever*. And the *bread* which I will giue is *my flesh*, which I will giue for the *life* of the world.

But, though I am but *dust* and *ashes*, yet let not *my Lord* be *angry* if I aske him *one question*: How can it be, that thy *flesh* should become *meat*; or thy *bloud* be made *drinke*? Art not thou *God*? The *God* that giuest *food* to *all flesh*? And will not *Hereticks* and carnall men *disesteeme* thy *Maiestie*, when they shal heare that thou maist be eaten and drunken, as meat and drinke? will they not thinke that thou art *not God*? Remember, I pray thee, the device and cunning that *Moses* vsed among the *Israelits*, when hee went about to perswade them, that *the golden Calfe*

L 3 (which

(which *they* adored as a *God*) was no *God* at all, but a vaine and empty *Idol*. He breakes the *Calfe* in pieces, grinds it to powder, and giues it to the *Israelites* to drinke off. As if hee should haue said; Consider O ye *vnwise* among the people, O ye *fooles* when will yee vnderstand? Can that *Pupper* and *Idol* which yee haue eate and drunke, and swallowed downe into your bellies bee any *True God*? Forsake your Errour therefore, and consider that *this Calfe* which you haue drunke and swallowed, cannot be *God*. Which being so, how canst *thou* (Lord *Iesus*!) who art the euerliuing *God* become *meat* and *drinke* to vs? will not *Infidels* and *Heretiques* take occasion from hence to cauill, and say, that thou art not *Consubstantiall*

stantiall with thy Father, and
(consequently) that thou art
not God?

But the *answer* is very easie,
if wee take notice of the *diffe-*
rence which is berwixt *living*
meat, and *that* which is *dead*.
Meat, which is *slaine* and *dead*,
before we feed on it, is by *con-*
coction conuerted and chan-
ged, from it *owne* substance, in-
to the *substance* of *our* *bodies*;
ac, per nos, uiuit in Nobis, and
doth *liue* in vs, by meanes of
our *owne* life, after digestion.
And of such kinde was the *gol-*
den Calfe which *Moses* gaue
the *Israelites* to swallow down.
And therefore his *Argument*
was strong and firme, that the
golden Calfe was no *God*, be-
cause the *Israelites* did take it
into their stomachs; by the na-
turall *heat* whereof it was altered
L. 4 and

Mal. 3. 6:

and *turned* into *their* flesh and blood. All which things are repugnant, and contrary to the Nature of God, which is *immutable* & incapable of *change* & *alteration*; as himself proclaimes by Malacky. *Ego Dominus, & nō mutor*, I am the Lord, I change not. But if the meat that we feed vpon be *living* meat; Then the case is altered: for *living* meat will *alter* and *change* thee, who doest feed on it, into the Nature, or *quality* of it selfe.

Therefore *this* *heauenly* food (seeing that it containeth the *Author of Life*, in it) we, when we eate it, doe not transmute and *turne* it into our substance, but it (being eaten) doth spiri-
tually *tran forme* and conuert *vs* into the substance of it selfe: as Saint *Augustine* bringeth it in speaking to *himselfe*. *Non tu me*

me mutabis in te, sed tu mutaberis in me; thou shalt not change me in ^{to} thy self, but thou shalt be changed & transmuted into me.

Wherefore Saint Paul, who had fed liberally and frequently on *this* food, doth professe that he found this strange alteration in himselfe. *Vivo ego, jam*

Gal. 2. 20.

non ego, sed vivit in me Christus.

I live, yet not I now, but Christ liueth in me. And our Sauour intimates no lesse, when hee saith, Hee that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Iohn 6. 56.

But without drinke the banquet is no banquet, the feast is no feast. Therefore in this supper our Sauour setteth before vs not onely *ῥῆμα*, but *πῶμα*. not onely meat, but drink also. And the drinke, here, which he offereth vnto vs, is his owne most pre-

*Cyprian Serm. de
Cena Dom. No-
va est huius Sa-
cramenti doctri-
na, & Doctore
Christo primum
hæc mundo in-
notuit Discipuli-
na, ut biberent
Sanguinem, cu-
ius esum legis
Antiquæ autho-
ritas districtissi-
me interdicat.
Lex prohibet e-
sum Sanguinis;
Evangelium præ-
cipit, ut bibatur.*

precious blood. [*My blood is
drinke indeed*]

True it is, that in the *old
law*, blood of Sacrifices might
neither bee eaten nor drunke.
And that, either for *reuerence
sake*, because it was a type of the
blood of *Christ*, who was to be
sacrificed for *vs* : or, because it
was a Token and Argument of
a cruell and bloody disposition:
or, because the *life* of the flesh
was in the Blood : or, because
blood was appointed to be offe-
red to God vpon the *Altar*, as
an *oblation* to make *legall* expi-
ation for sinnes, *Leuit. 17.* as if
God had said; I will not per-
mit you to taste of the Blood of
your Sacrifices, because it is re-
serued to be offered vpon mine
Altar for sinne. But *Christ*,
speaking of *his blood*, saith, *Bi-
bite ex hoc omnes*, *Drinke ye all
of this.* Where-

Wherein there appeareth in the *blood* of Christ a twofold excellency, beyond *all* other *blood* that was offered to God in sacrifice. One of *these*, some will haue to be signified by the Psalmist, *Psal. 51. 7. Asperges me Domine Hyssopo, & mundabor; lavabis me, & super nivem dealbabor.* Thou shalt sprinkle mee with Hyssope, and I shall bee cleane; thou shalt wash me, and I shall be whiter then the Snow. Where we are to note the difference betweene *aspergere* and *lavare*, betwixt sprinkling and washing.

For, to *sprinkle*, a few drops of water are sufficient: but, to *wash* (especially if the spot or stain be sunke deepe in) good store of water is required. Such is the difference, betwixt the blood of Christ, & the blood of the legall sacri-

sacrifices. The blood of the *Mo-
saicall* sacrifices, being offered
to God, did wipe away certain
irregularities and *ceremoniall*
impurities; and the maine ver-
tue of them consisted therein, be-
cause it did but onely *aspergere*,
besprinkle: but Christ his blood
doth wash and *rinse*, and purge
the soule from all kinds of sins
and wickedness. So wee are
taught by *Iohn the Divine*, *Apo-
cal. 1.5*. He hath washed vs from
our finnes in his blood. As if
Dauid had sayd, If thou be-
sprinkle mee with the blood of
lambes or *birds*, I grant indeed
that I shall be cleane from some
externall impurities and *irregu-
larities*: but if thou wash mee
with the blood of Christ, then I
shall be whiter then the snow.

A second excellency of this
Blood aboue all other, may ap-
peare

peare by *this*: namely, that God iudging the dignity and price of the *blood* of legall sacrifices to be but *poore* and *meane*, would not suffer that blood to be vsed as *meat* and *drinke*, and to serue for *sacrifice* also. Therefore the Lord saith, I haue giuen it (not to be eaten & drunk) but to offer vpon the *Altar*, for to make an *atonement* for your soules. That is, I gaue it, to the end you should offer it to Mee; not that you should *eate* and *drinke* of it yourselues. But *Christ* his *blood* is of such an *infinite* price and excellency, that it wil serue for *both*: viz. not onely to refresh our thirsty soules, as *drinke* doth the body; (for, *my blood* saith he, is *drinke* indeed) but also an *oblation* and *sacrifice* to cleanse vs from sinnes: as *St. Iohn* saith, The *blood* of *Iesus Christ*

Leuit. 17. 12.

1 Iohn 1.7.

1 Iohn 2.2.

Mat. 26.

Christ *clenseth* vs from all sinne. And, *He* is the *propitiation* for our sinnes, and not for *ours onely*, but for the sins of the *whole world*. So that Christ hath *blood enough*, and *that* of *vertue enough*, both to *satisfie* for our sinnes, and also to *feed* vs to *eternall life*.

This blood which wee taste of in this *heavenly banquet*, it is of *most diuine efficacy* and *verue*. For, but by God, no such effects can be produced. For *this blood* is that wherewith our *sins* are taken away. *Effunditur in remissionem peccatorum*. And that is *Casus Deo reservatus*, a thing *peculiar & proper* to God alone [*To forgive sinnes by his owne authority*.] Besides, it serueth not onely to *clense* our *soules* from sinnes, 1 Iohn 1.7. but it is wondrous good for *medicine*

medicine also, and will heale the
 vlcers, and cure the wounds of
 our galled consciences. For *E-*
jus livore sanati sumus, By his
 stripes we are healed. In which
 regard, it is not unlike the blood
 of the Pellican, as *David* com-
 pareth *Christ*, when hee brings
 him in, saying, *Similis factus*
sum Pellicano, I became like
 a Pellican. Saint *Hierome* wri-
 ting vpon those words, sayth;
 When the *Pellican* beholdeth
 her young ones brought almost
 to death by the sting of a *Ser-*
pent, she digges an hole in her
 brest with her beake, and from
 thence fetcheth out blood;
 which lighting vpon and be-
 sprinkling them, doth kill the
 poyson of the *Serpents* sting,
 and restore them to life: But
Christ, not contented to haue
 his brest, his head, his sides, his
 hands,

Esay 53.5.
 1 Pet. 2.24.

Plal. 102.

ApeC. 12. 9.

hands and feet pierced and opened, that he might besprinkle vs with his blood, and so reuiue vs that were dead in trespasses and finnes, by the poysonous sting of the old Serpent, doth in this Sacrament, communicate all of it to vs mystically: that by it (as by a most precious Balme) we might bee kept and preserued from finnes to come. *Vt pretioso sanguinis illius Balsamo, nostris medeatur vulneribus,* saith holy Bernard.

Moreouer, by it there is peace and reconciliation made betwixt God and vs: and therefore it is called *Sanguis fæderis*, the blood of the League and Covenant betwixt God and man. Whereby God bindeth himselfe to become our friend, and receiue vs to grace and fauour, and we in like manner (on
our

our parts) do *bind* our selues to doe him *homage* and *fealty*: that is, keepe his lawes, and not to giue any *consent* to rebell against him.

There was among *diuers Nations* (at the making of Leagues of sincere loue & perfect friendship) a quaint ceremony in vse, and that was, to *mingle their bloods* together; and, so, to drinke them. The *Scythians* in all their *Couenants* of Friendship, vsed to carouse cups full of *blood* one to another. The *Arabians* with sharpe *Flint-stones* cut their skinnes, and opened their veynes to let out their *blood*: the *Garamantes* in *Lybia* drank and suckt blood off, mutually: The *Medes* and *Lydians* lanced their shoulders, and did eate and drinke the blood which issued frō thence,

M

to

to confirme *peace* & friendship betwixt them, and the reason hereof (as some ground their cō-jecture) was, because, the *life being seated in the blood*, they wold signifie hereby, that *they* would rather *shed their bloods*, & lose their *lives*, then they would violate the *vow* and *Covenant* betwixt them made. So Christ (to shew that *this couenāt & league* of loue and friendship betwixt *him* and *vs*, doth remaine *firme* and *sure*) doth giue vs his most precious *blood* to drinke.

If it bee demanded, why Christ doth giue vs *his* blood alone, or, why he doth not require *vs*, to open a *veine*, and mix *our blood* with *his*, and so drinke it off? or, why for the *confirmation* of *this* couenant *he* doth not drink *our blood* too?

It may be answered, that, the
reason

reason was ; because, to the end that *God* should be made *Man*, it was not *necessary* that *he* should drinke mans blood: but, to the end that *Man* (as *S. Peter* saith) might bee made partaker of the diuine Nature, it was necessary that *he* should drink the blood of *God*. Therefore our Sauour saith, *Except ye drink his blood, yee haue no life in you.*

2. Pet. 1. 4.

Iohn 6. 54.

If we drinke *his* blood; then, (*it* being, and remaining in *vs*, and *hee* being of the blood Royall) we may boldly say, that wee haue of the Blood Royall within *vs*. And by that blood we haue Title to a Crowne, to a Kingdome; to a Crowne of Glory, to the Kingdome of Heauen. And by this we may assure our selues that wee are the *sonnes of God*: because we haue in *vs* the very flesh and blood of his onely begot-

Ephes. 5. 30.

ten Sonne : we, by this meanes (viz. by eating and drinking him) are become bone of his bone, and flesh of his flesh.

For as of *meat, drink, & of the party that feedeth vpon them, one substance is made naturally: so of this diuine meat & drinke, and of vs, that eate and drink it, is made one substance spiritually; and so our Communion Book teacheth, saying; Then we dwell in Christ, & Christ dwels in vs: Then, we be one with Christ, & Christ with vs.* And, if by the *blood of the Paschal Lambe* sprinkled vpon the doore-posts of the Israelites in Egypt, the *destroying Angell* was kept and restrained from *hurting any of the Israelites, (whereas he slew all the first-borne thorow the whole kingdom of Egypt:)* much more shall the *blood of Iesus Christ*

Christ (not *sprinkled* onely vp-
on our *hearts*) but *thorowly di-*
gested in our *soules* and *consci-*
ences, *preserue* our *bodies* and
soules from eternal destruction?

Very *glorious things* are spo-
ken of *thee*, O thou *blood* of
God! For Saint *Chrysostome*
among many *glorious things*
which he speaketh of *thee*, doth
tell me, that *Damones, cum Do-*
minicum sanguinem in nobis vi-
dent, in Fugam vertuntur; The
very *Deuils*, when they see the
blood of the Lord in vs, are tur-
ned backe and put to flight.

Chrysost. hom. 43
super Ioan. cap. 6.

But very *abominable things*
are *done* to *thee*, O thou *blood* of
God! For now *adayes*, men (in
stead of *receiuing* thee into
their soules, by *faith*, to *sanctifie*
their hearts and *minds*) they doe
receiue thee into *their mouths*
onely, to put them into *swea-*
M 3 ring

Heb. 12. 24.

ring (by the blood of God, by the blood of Christ, is too frequent in the mouths of the most) but Lord giue them grace to value thy blood, and Lord forgiue their blasphemies. For thy blood speaketh better things then the blood of Abel. His blood cryed for vengeance; thine did and doth cry for pardon and forgiuenesse; euen for those who did shed it, & blaspheme thine honour.

But whatsoeuer hath beene said (as *who can say enough?*) of the blood of Christ, I would haue to be *rightly* conceiued: That I meane it of the *Sacrament*, so farre as it is *entire*, and not *diuided*: that is, as it consisteth not onely of an *outward visible* signe, but also of an *inward inuisible grace*; without which *inward inuisible grace*, the

the *outward signe*, being receiued, doth not *profit*, but rather *hurt*, and that very much, as we may read, I. Cor. II. 29. *διπλὸν ὃ τὸ αἷμα τῆς κυρίας. Τὸ μὲν γὰρ ὄρεῖν αὐτῆς σαρκικὸν ὥτ' ὀδοῦσιν λευτερώμεθα τὸ ὃ πνευματικὸν, τυττίσιν ὃ καὶ χρίσμεθα. Καὶ τῶν ἑστῶτων τῶν αἱμάτων τοῦ Ἰησοῦ, τῆς κυριακῆς μεταλαμβάνειν ἀφ' ἀρρώστιας.* There is a *two-fold blood* of Christ: The *one* is bodily, that blood which was in his flesh; whereby we are freed and *ransomed* from perdition and corruption. The *other* is *spirituall*, that is it, by which we are *anoointed*. And *this* is to *drinke* the blood of Iesus; to wit, to bee made partakers of the Lords *incorruption* and *immortality*.

Seeing then as it hath beene said, this *bleſſed Sacrament* is a Supper and heauenly Banquet, let vs try our ſelues whether

we come to it with so good *affections*, as we would come to a bodily Supper, to a great mans Table.

First, we are to see whether there be in vs that which euery man will afford ; that is inuited to the Table of some mighty Potentate ; namely, *thanks* for the *message* to him that bid vs ; whether we *accept*, or *refuse* it ; which doth teach vs to powre forth *most hearty thanks* that we are vouchsafed to be called and inuited by the *God of heauen and earth* to this *heavenly banquet*. The second is, *that* which our Sauour deliuered by *precept* : That is, to take the *lowest roome* at Feasts. Whereby we are taught, that, cōming to this *heavenly banquet*, euery man must in his own heart and *estimation*, set himselfe *low*, and become

Luke 14. 10.

become *vile* in his owne eyes. Wee must confesse our selues *unworthy* so much as to gather up the crummes under the Lords Table. And we must be so farre from contemning any other person that commeth and is noted for a sinner, that wee are to acknowledge our selues to bee not only *baynous* sinners, (as indeed we are, euen the holiest of vs all) but that we are the very chiefe of all sinners, as S. Paul doth.

Com. Booke.

I Tim. II. 13.

And this is a *third thing*, which commonly is in such as are bidden to great feasts, viz. to come with *affection*, with *appetite*, and *desire* to the meat, that is set before them. If it be a *vanity* to eate when there is no *hunger*; to drink for *cōpany*, when there is no *thirst*; then surely it is *very dangerous* to come to this

this *Feast* without *hunger* and *thirst* after *Iesus Christ*.

And as it is a discredit to *him* that hath prepared a *Supper*, to see his *guests* refuse to come, so much more griefe is it to see the fit as if they had left their *stomackes* behind them at home.

Therefore, in the feare of *God*, let euery one stir vp himselfe and consider what excellent diet is set before vs, and by all means possible let vs prouoke our appetite and desire vnto it. For what a griefe was it to *Esau* to bring his *sauoury* meat; when his father had no *stomacke*? And what a subtile counsell was that of *Rebecca* to preuent *Esau*, and whilst the old man was hungry, to bring such meat as he liked? and the meat being so liked, caused *Isaac* to blesse *Jacob*. So this preser meat
when

when it is liked & *longed for* of vs, it makes our soules to blefs & *praise* God for the *same*, & *him* (consequently) to *blesse* vs.

But it hath pleased the *Church* of *Rome* to *rob* and depriue the *lay-people* of the benefit of the *one part* of this Sacrament; and *that too*, directly *contrary* to the institution and *ordinance* of our blessed Sauour; who in *expresse* tearmes saith, *Bibite ex hoc OMNES*, Drinke yee *ALL* of *this*.

Mat. 26. 27.
Marke 14.
Luke 22.

It is *contrary* also to the *doctrine* of the *Apostle*, cleane thorow the latter part of the *II Chapter* of the *first Epistle* to the *Corinthians*: who enioy-
neth the *participation* of the Body and Blood both: The *Cup* as well as the *Bread*, at the least *four times* in that passage: and he giues charge (not to the
Mini-

Ministers onely, or to the Priests of Corinth, but) to the whole body of the Church, that then liued at Corinth, euen to euery lay-person worthily to cate the bread & body; worthily to drink the cup and blood of the Lord.
 I Cor. II. 27, 28, 29.

And as I said before, the charge is giuen to euery man, whether *Church-man* or *Lay-man*; First, to examine himself; and then (hauing performed that duty of examination) to cate of that bread and drinke of that cup; to receiue both the parts of the Sacrament. I maruell then why *lay-persons* shold be restrained from tasting the *Lords cup*, vnlesse it be that his *Holinesse* & his creatures would perswade the world that *Lay-persons* were not so much as *adiposui Homines*, not reasonable

ble men, but to bee numbred *inter pecora campi*, amongst the beasts of the field; *inter equos & mulos*, amongst horses and mules which haue no reason nor understanding: and therefore they would haue this sentence restrained only to their Priests.

It was the precept of Christ, and the practice of the whole Church of God, to receiue this Sacrament, not vnder one kind alone (as of Bread) but vnder both kinds of bread and wine.

Saint Chrysostome (in 2 Cor. 8 Hom. 8.) saith; *Ea, quæ sunt Eucharistia, communia sunt omnia inter sacerdotem & populum*; Such things as belong to the Sacrament of the Eucharist, are All common both to the Priest and people.

And what saith old Clemens Alexandrinus? *Ἡ δὲ αἰσχροῦ ἀνδρὸς*
ἡρώδης

So we may read
in Frenaus lib. 4
cap. 14. Iustin
Martyr Apolo-
gia 2. Basilus
Magnus in Ser-
mon de Baptismo.
Cyprian. ad Cor-
nelium, Epist. 2.
Hieronim. in So-
phonia, cap. 3.
Prosper. in sen-
tentiis, &c.

κρασις, πρὸς καὶ λόγῳ, εὐχαριστία κέκληται.

The mixture of *both* in one, (namely, of the Hallowed *drinke* and *word*) is called the Eucharist : *whereof such as doe participate by faith*, ἀνέζοντο καὶ σώματα, καὶ ψυχὰς, are sanctified both in soule and body, *Clement. Alex. Padag. lib. 2. cap. 2.* The *wine* then is *part* of the Eucharist as well as the consecrated *bread* : and if it be a *part* of it, *then* the people haue interest in the *cup*, as well as the *priests* ; or else *Chrysostome* was farre mistaken.

Sure it was *so thought* in *after times* also : for *Charles the Great* was a mighty Prince; yet was he no *Priest*, but a *lay-person* : and yet hee said, *Sanguis Christi, qui à nobis in Sacramento sumitur, pro nobis effusus est in remissionem peccatorum.* The
blood

blood of Christ which is received by vs (putting himselfe into the number) in the Sacrament, was shed for vs for the remission of sinnes.

Carol. Magnus
de Imaginib.
lib. 3. cap. 6.

If we descend lower, many hundred yeares, euen to the dayes of Peter Lumbard, wee shall see that then the cup of the Lord was not kept backe from the people. For Lumbard tels vs of no such thing: only he moues this question; viz. Seeing that the body of Christ, being alieue, cannot be without blood, wherefore did he ordaine his body to bee eaten vnder the form of bread, and his blood to be drunke vnder the forme of wine?

And for answer hereunto, Hee doth not tell vs of halfe Communion, vnder one kind (for this robbery and sacriledge was yet unknown to the Church in

in *Lumbards* time) but hee
seekes about for other answers to
 assoyle the doubt. And, saith
 he, That *Christ* might declare
 that he did assume *the whole na-*
ture of man, to redeeme it *whol-*
ly (both *body* and *soule*) there-
 fore hee instituted this Sacra-
 ment to bee celebrated *under*
both kinds of Bread and Wine,
 (the *bread* hauing relation to
 his *body* or *flesh*, and the *wine* to
 his *soule*, which is *seated* in the
Blood) to signifie in *Christ* the
 suscepcion and *assuming both* of
 soule and flesh, and the redemp-
 tion & *deliuerance* of *both soule*
 and *flesh* in vs. And he allea-
 geth the testimony of S.* *Am-*
brose, who was *many hundred*

**Valet ad tuitio-*
nem Corporis &
Anima, quod per-
cipimus: quia
Caro Christi pro
salute Corporis,
Sanguis verò pro
Animâ nostrâ of-
fertur; sicut præ-
figurauit Moses:
Caro, inquit, pro

Corpore vestro offertur, Sanguis pro Animâ. Sed tamen sub v-
trâque specie sumitur, quod ad vtrumq; valet: quia sub vtrâque
sumitur ipse totus Christus. Sed si in altera tantum sumeretur,
ad alterius tantum, id est, Animæ vel Corporis, non vtriusque pa-
riter tuitionem valere significaretur. Ambros. in 1 Cor. 11.

yea res

yeares before *Lumbard*, and moueth the same question, and answereth to it in this manner: That *which wee doe receiue is of power to defend both our body and soule. Because the flesh of Christ is offered for the health and saluation of our body, and His blood for our soules, as Moses prefigured, &c.*

Againe; let it bee granted that we doe, vnder *either kinde*, receiue *whole Christ*, with all his benefits: yet, saith that *holy Father*, if it should be receiued in *one kinde* alone; it should signifie that it were powerfull to defend but *one onely part* of man (viz. either the *soule* or the *body*) and not *both* of them together. And it may bee that the *Worthies* of *our Church* had some relation to *those reasons* of *Saint Ambrose*, or *some such*
N like,

like, in *that* prayer which goeth immediately before Consecration in our *Communion Booke*; where we pray: *Grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may bee made cleane by his bodie, and our soules washed thorow his most precious blood.* But, howsoever, certain it is that *Gelasius the Pope* (and you know, that they of the *Romish Church* doe maintaine that *the Pope cannot erre* :) doth stand vpon Record in their owne *Cannon Law* to haue condemned this robbing of the *Lords Cup* from Lay-people, for no smaller offence then sacriledge. His words be these: *Comperimus, quòd quidam sumptâ tantummodò Corporis Sacri portione,*

ne, à Calice Sacratu Cruoris abstineant : qui proculdubio (quoniam nescio quâ superstitione docentur astringi) aut Integra Sacramenta percipiant, aut ab Integrarum arceantur : quia Diuisio vnius Eiusdemque mysterij, sine grandi Sacrilegio non potest provenire.

Wee vnderstand that some, receiuing onely the portion of Christs body, doe abstaine from the Cup of his Sacred blood : which men (because vndoubtedly they are trained vp in I know not what kinde of superstition,) let them bee constrained either to receiue the Sacrament whole, or to be kept backe from the whole : Because this diuiding of one and the same Mysterie cannot bee without great Sacriledge. And Chrysostome is flat against this muti-

Gelasius, de
Consecrat. cap.
Comperimus
Distinct. 2.

Nec Superflue
sumitur sub utra-
que specie : nam
species panis ad
carnem, & specie
vini ad animam
refertur, cum v-
num sit Sacra-
mentum sangui-
nis, in quo sedes
est animæ. Iamq;
sumite sub utraq;
specie, ut signifi-
cetur, quod v-
trumq; Christus
assumpsit, carnem
& animam : &
quod tam animæ
quàm corpori par-
ticipatio valeat.
Vnde, si sub vnâ
tantum specie su-
meretur, ad Tui-
tionem alterius
non valere signi-
ficaretur. Glossa.
ibid.

lation & dismembbring of this holy Sacrament, when hee teacheth thus : Καὶ ἡ καθάρσις ἐπὶ τῆς παλαιᾶς, τὰ μὲν ὁ ἱερεὺς ἤδτε, τὰ δὲ ὁ ἐρχόμενος, καὶ ἡ δέμις μετὰ τὸ λαὸν μετέχουσιν, ὡς μετεῖχεν ὁ ἱερεὺς, ἀλλὰ νυνὶ πάντων ἐν σῶμα προσκεῖται, καὶ ποτήριον ἐν. It is not now, as it was in the time of the *Old Testament*. When as the *Priest* did eate of *one part*, and the *people* another part (for it was *not lawfull* for the *people* to participate of those things, whereof the *Priest* did eate :) but *now* (to wit, in the time of the *New Testament*) one *body* and one *Cup* is propounded to *all*, both *Priest* and *People*.

And *Alexander de Hales* reporteth that, when this *lame* and *maimed halfe Communion* was *first* obtruded to the *Monasteries*, certaine *Monks* took it in high *indignation*, to be *de-*
priued

priued of the vse of the *Chalice* or *Cup* of the Lord; the rather, because there is such a comfortable and gracious promise annexed vnto it; as that, it is the *Cup of the New Testament in Christs blood*, which is shed for the remission of our sinnes. And verily if it bee the *Cup of a Testament*, giuen vs by will in a *Legacie*, they are false and perfidious executors of *Christs last will and Testament*, who so sacrilegiously doe detaine it from the people. *Adulterinum est, Impium est, Sacrilegum est, quodcunque humano furore instituitur, vt dispositio diuina violatur. Procul ab huius modi, &c.* It is adulterous, it is impious, it is sacrilegious, whatsoeuer is established by the fury & madness of *Man*, to violate and breake the Institution and ordi-

Cyprian ad Fel-
cem Epist. 8.

Ambros. in
I. Cor. II.

dinance of God. Fly ye from the contagion of such kinde of men, and by flying away labour to auoid their *communications*, as ye would shun the Plague or infection; saith Saint Cyprian. *Indignus est Domino, qui aliter celebrat hoc Mysterium, quàm ab eo traditum est. Non enim potest Deuotus esse, quia aliter præsunit, quàm datum est ab Authore.* Hee is *unworthy* of the Lord, which doth *celebrate* this *Mysterie* otherwise then it was deliuered by him. For he cannot be deuout or religious, who dath presume to giue it otherwise, then it was giuen by the Author.

But I leaue *them* to the Lord, whose Testament they doe violate in bercauing his redeemed of the Legacy of his blood: and so I proceed to another Name of this Sacrament, which wee may

may gather out of Scripture : that is, a Commemoration of Christ. Doe *this* in remembrance of me. Tis true that this Sacrament is the Commemoration of Christs death and Passion principally : but it is not only of his Death, but of other actions and mysteries of Christ also. For as one said very wittily, that *Passio Christi est Epitome totius Legis*. The Passion of Christ is the Epitome or compendious Abridgement of the whole Law of Moses; so we may truly say, that this Sacrament of Christ his body & blood is the short Compendium or Abridgement of the whole Gospell of Christ.

I For if we begin with the Conception and Incarnation of Christ, wee shall finde a great affinitie and correspondency be-

1. Cor. 11. 24.

Ioh. I. 14.

twixt *that*, and *this*. For as the *internall* and *eternall Word* of God comming to the *Humane Nature* of Christ, *Verbum caro factum est*, the *Word* was made *flesh*. So the *externall* and *Temporall Word* of God comming to the *elements* of Bread and Wine, of *them twaine*, vnited together, is made this *diuine Sacrament*, according to the *assertion* of Saint *Augustin*, *Accedat verbum ad Elementum, & fit Sacramentum*. Let the *word* of God come (or, bee added) to the *earthly element*, and then it is made a *Sacrament*. For the *element* of *Water* in Baptisme, or of *Bread and Wine* in the *Lords Supper*, are *not Sacraments* (not *Organs* and *instruments* to conuey the *grace* of Christ vnto vs) except the *Word of God* be first ioyned vnto

to them: That is, vnlesse *they* bee *hallowed* with the *Word of Gods promise*, and with *Prayer*. In which regard the *Church of England* doth straightly enioyne; that *no bread or Wine newly brought* (to the Church, or Communion Table) shall be used; but, first the words of Institution shall be rehearsed, when the said Bread and Wine be present upon the Communion Table. Which Ordinance I could wish were more duely obserued by some Ministers, then in many places it is. For *they*, in diuers places, as soone as *new bread* or *new wine* is brought into the Church out of the Tauerne, doe make no bones to administer it to the *commuxicants* there present; albeit they doe neuer rehearse the words of institution ouer the said new Wine or
new

Constitut. & can.
Eccles Can. 21.

new Bread. Wherein first they transgresse against the *law* established: secondly, they *mocke* the people, making them to beleeue that they administer a *Sacrament* to them, when in *truth* they administer *none*, but *common bread* and *common wine*; such as haue *no more power* to conuey the *body and blood of Christ* to mens *soules*, then the *bread and wine* at an *ordinarie Table*: and the *reason* is, because *Gods name* is not *inuocated* vpon them, nor the *promise of Christ* in his institution annexed vnto them. For not the *word alone*, nor the *elements alone*, but the *word ioyned* to the *elements*, do make a *Sacrament*: as not the *Godhead alone*, or the *Manhood alone* do make *Christ*, but the *Godhead* and *Manhood* ioyned and vnited both together. More-

Moreouer, as by the *personall* and *hypostaticall* union of the Godhead with the flesh, & *humanity* of Christ, it comes to passe that God is Man, and Man God : so by the *sacramentall* union of the *body* and *blood* of Christ with the *consecrated Elements* of bread and wine, it commeth to passe, that the *sacramentall* bread is Christ his *body*, and the *sacramentall* wine his *blood*, (as I touched before.)

Besides, howsoever that the *personall* union of the Sonne of God to our Nature in his *Incar-nation*, was very *neere*, and is the *first great mystery* of godli-nesse, God manifeste in the flesh. 1 Tim. 3. 16. Yet notwithstanding, wee may bee bold to say, that the *union* which passeth betwixt Christ and us in this *sacra-*

Sacrament doth surpasse that in two respects.

First, that *personall and hypostaticall union*, it was the *coniunction* of God and *mans nature* in generall: but *this* comes neerer, and doth incorporate *our particular persons* into one body with Christ. Howsoever the *other* in his *owne nature*, be great, betweene the *things* themselves vnited; yet neuertheless this is *unto vs* more comfortable; because it brings with it a *particular application* to euery one. So that *wee* may pray and say with *Dauid, Psal. 35.3. Say unto my soule, I am thy saluation*: Not onely *saluation* to all in generall, but to *thy soule* and *my soule* in particular; which is much *more comfortable*.

Therefore God hath for this
pur-

purpose not onely ordained the *preaching* of the Gospell in *publique*, to declare the loue of God in Christ Iesus to *man-kind* in generall : but hee hath also instituted Sacraments, which are ministred to *euerie* ones person in *particular*. That as Gods loue is vnto all, so hee might seale and confirme the same to euery particular person that is capable of it. *Roffen. in Cant. 8.6.*

Hence it is that Saint *Chrysostome* calleth the Eucharist, *Incarnationis extensionem*, the extension or stretching out of Christ *his Incarnation*. For the *mystery* of the Incarnation was limited & confined to *the person* of our Saviour Christ, (for the Diuinity was not vnited personally to any but to him) but *in this Sacrament* it doth

Carthag. lib. 9.
Hom. 7,

doth dilate and *extend it selfe* so farre, that it seemeth to be willing (after a sort) to bee incarnate, and to be *whole* in *all*, and to become *one* and the *selfe-same thing* with them.

Secondly, this *mysticall* conjunction doth excell *that hypostaticall* vnion in *this*: That though Christ did take our *nature* vpon *him*, and our *Nature* with all *humane infirmities*; yet hee did take it cleane *from all sinne*. But in *this mystical vnion* betwixt Christ and his members (though *we* be full of *sinne* and infirmities, as well in soule, as body) yet he vouchsafeth to *knit vs to himselfe*, as being *one bodie*. Which *vnion* is most comfortably set downe in Scripture by *two Metaphors*. It is expressed by the *head & the members*; and by the *Husband* and

and Wife. But Nero, or some other Tyrant may chop the head from the members; and death may make a separation betwixt man and wife: But of this union, saith S. Paul, I am perswaded that neither death, nor life, nor powers, nor principalities shal be able to separate us from Christ.

Rom 8. 18.
Ro. Fen. ibid.

Secondly, this Sacrament hath a correspondency with the Natiuity of Christ. The circumstance of time agrees. For Christ was borne in the night time, Luke 2. 8. and he instituted this Sacrament in the night season too. In the same night that he was betrayed he tooke bread. And as then Christ having taken flesh of the substance of the blessed Virgin, was borne of her wombe: So in a sacramentall manner he is born of the substance of bread and wine;

1 Cor. 11. 23.

wine; when as by a *mysticall & inutterable conuersion*, his body is *sacramentally* made of the substance of bread, & his blood of the wine. *There* he was born in *Bethlem*, the *house of bread*, and *here* he is borne in the *house of bread* too.

To this I adde; that **Christ** hath a *threecfold Natiuity*. The first, is *eternall*; the second, *temporall*; the third, *spirituall*. As hee is *God*, hee is borne of his *Father* without a *Mother*, *eternally*: as he is *Man*, he is borne of his *Mother*, without a *Father*, *temporally*: In the soule of a *iust man*, as his *particular Sauiour*, he is borne *spiritually*. In the soule he is conceived *per affectum*, by affection; he is born *per effectum*, by effecting and working: he groweth *per profectum*, by profiting and going for-

forward in the wayes of godli-
nesse.

Of his *Father* he is borne *God*
the *Creator* : of his *Mother*, he
is borne *God-Man*, the man
Redeemer : of the godly soule, he
is borne *God*, the *iustifier*.
Of his *Father*, he is borne *subli-*
mitie and Maiestie : of his *mo-*
ther he is borne *lowlinesse* and
humilitie : of the pious soule he
is borne *mercy and verity*. For
hee confirmeth his *mercy* and
truth by the Sacrament to euery
soule that receiues him truely.
Wherefore, then the Church
doth sing ; vnto vs a Child is
Borne, and vnto vs a Sonne is gi-
uen. How rich therefore are
we made in Him. *Qui possesso-*
rem Omniū habet, in illo cuncta
possidet : who so hath the ow-
ner and possessor of all things,
doth in him possesse all things.

Esay 9.

O

3 Let

Luke 2,22.

3 Let vs proceed forward to his *presentation* in the *Temple* at the feast of the *Purification*, and we shall plainly confesse; that as, at that time, hee was presented to bee *offered* to the Eternall Father, as an *Innocent Lambe*: so *here* is represented the flesh and blood of the *Lambe of God*, which offered himselfe to God, *to take away the sinnes of the world*.

Luke 9.

4 Then if wee cast our eyes vpon *that* which dazeled the eyes of his blessed Apostles, *Peter, Iames, and Iohn*; that is, vpon his *transfiguration* vpon Mount *Tabor*: Euen as Christ being *then transfigured*, did not lose his *former nature*, or *naturall figure*: so *here*, albeit the *bread and wine* (after the words of *consecration*, and solemn *Benediction*) are *changed & altered* from

from what *they were* before :
 (for whereas *before* they were
common bread and *common*
wine, and were *naturall* instru-
 ments and *meanes* to preserve
naturall life ; now (being hallo-
 wed and sanctified, by the spe-
 ciall *promise of God* and *prayer*)
 they become the *sacramentall*
body and blood of Christ, and are
 made *morall instruments* , to
 conuey vnto vs the *fruits* of
 Christ his *body and blood* , and
 to feed vs to *eternall life* .) Yet
 are they not *so changed* and *al-*
tered (*in regard of use* ,) but
 that they doe *still* retaine the
nature and *naturall qualities* ,
 which they had before. Where-
 fore, euen *after consecration* ,
 Saint Paul is not afraid *three*
seuerall times to call it *bread* .

2. COR. 11. 26,
 17, 18.

And , as when Christ was
transfigured , there was a com-

O 2

memoration

Luke 9.21.

memoration of his death, For *Loquebantur de excessu*, they talked of his departure and suffering, which hee should accomplish at Hierusalem. So at the Institution of this Sacrament, Christ made mention of his suffering too: (This is my bodie which is broken for you: This Cup is the New Testament in my blood, which is shed for you and for many for the remission of sins) and as then hee did make mention of his owne death; so hath hee left a charge vpon the Church to do the like alwaies at the celebration of this Supper. *Hoc facite in Cōmemorationem mei*: Do this in remembrance of me.

5 But if wee goe on to his Death & Passion, we shall see it most liuely described euen before our eyes. For the breaking of the bread & the powring out of the wine

wine doth signifie & represent the *breaking* of his *body* and the shedding of his *blood*; the *separatiō* of his *soule* frō his *flesh*, which was at his death. For so often as we *eate this bread and drinke this Cup*, we *doe* declare the *Lords death* til he come. And therupon *Austin* saith, that the *Supper of the Lord* is a *Sermon*, and the *Priest therein preacheth* and vtereth the *death of the Lord*.

1. COL. II. 26.

Aug. de Trinit.
lib. 3. cap. 4.

As *Christ* at his *Passion* did *patiently subiect* himselfe to the *seuerity* and *cruelty* of his *persecutors* and *executioners*, inso-much that *by them* he suffered himselfe to be *nayled* to the *Crosse*: so in this *diuine Sacrament* he hath *subiected* himselfe to many *impious disgraces*, *scornes*, and *iniuries* which are done to him by *sacrilegious*, *wicked*, *unsanctified*, and *unwor-*

Heb. 6.

Aug. Serm. 181.

thy Communicants. Men coming to eate his body and drinke his blood, with hearts full of treacherie, hatred, rancour, uncleannesse; with eyes full of Adultery and Envy, pride and haughtinesse; with heads full of wicked and vngodly imaginations; with hands full of Rapine, Extortion, Oppression, iniustice: with feet swift to shed blood, destruction and unhappinesse being in their wayes, nor they being acquainted with the way of Peace. So that, they doe crucifie againe the Sonne of God. Hence it is, that Saint Augustine, in one of his Sermons, doth bring in Christ complaining of the grieuous wrongs, wherewith he is burdened euery day by unworthy Receiuers (in this manner.) *Cur me grauiori criminum tuorum Cruci,*
quàm

*quàm illa, in quâ olim pependere-
ram affixisti? Grauior enim a-
pud me peccatorum crux est, in
quâ inuitus pendeo, quàm illa in
quam tui misertus ascendi. Why
dost thou nayle me to thy sins
Crosse, which is more grienous
to me then that wooden Crosse
whereon I hanged in times past?
For the Gibbet or Crosse of
thy sinnes or offences, on which
I hang sore against my will, is
much more grienous and vn-
sufferable to mee, then was that
Crosse, which I, taking pittie on
thee, did ascend vpon of mine
owne accord.*

6 And for his Resurrection.
Who knoweth not that by it,
he that humbled himselfe to the
lowest, euen to the death of the
Crosse; was *super exaltatus*, most
highly exalted aboue all: so in
this Sacrament, the poore ele-

ments of bread and wine which in *themselves* doe appeare but poore contemptible things, after *consecration*, are exalted to such an *high honour*, that they represent the highest mysteries of our Religion.

7 And it hath some resemblance to his *ascension*. For as Christ by his ascension, did *ouer-mount* all *created natures*, and put them vnder his feet; so our soule being sustained and supported by this diuine food, doth not *onely surmount* all *things created*, by an holy contempt and scorne; but *Elias-like*, by this heavenly refection, doth put on a *fresh strength* and *alacrity*, to cary vs to the top of the Mount *Horeb*; that is, to *eternall beatitude*.

And as Christ at his ascension, *appeared before God for vs*,
Heb.

Heb. 9. to become our *Intercessor* and *Aduocate*, (*For we haue an Aduocate with the Father, Iesus Christ the righteous, &c. 1 Iohn 2.*) So at the participation of this Sacrament, we may be sure that Christ, seeing the commemoration of his death and passion duly performed, doth plead for our pardon and remission, by vertue of his precious blood-shedding.

8 In this Sacrament wee haue Christ his comming to iudgement presented vnto vs. And therefore in ancient times it was called *Hally-dome*. That is, *holy doome* or *holy iudgment*: because a man was to iudge himselfe guilty, or guiltlesse, condemned or acquitted, according to his *worthy* or *unworthy* receiuing of the same. Hee that eateth or drinketh unworthily,
eateth

1 Cor. 11. 23.

eateth and drinketh his owne damnation. Or, as others will haue it, *He eateth and drinketh Iudgement to himselfe.* And, if we would iudge our selues, we should not be iudged. *Vers. 31.*

9 It is also a kind of resemblance of the descension of the Holy-Ghost. For as the Holy-Ghost at Pentecost did both sanctifie and strengthen the minds of the Apostles: so this *Sacrament*, being duly receiued; doth make the *communicants* more carefull for the correction of their liues, and doth more plentifully enrich them with celestiall gifts and endowments.

10 In it is a representation of the holy Catholique Church, and of the communion of Saints. For so the Apostle teacheth vs in 1 Cor. 10. 16. 17. *The cup of blessing which we blesse, it is not the*

Cum saturati fuerint, vide quid agant; intellige quid loquantur; quam sancti odoris sit, quicquid illa eructat plenitudo, verbum bonum mores compositos, affectus pudicos, sensus pacificos. Cyprian Serm. de Cena Dom.

the *Communion of the blood of Christ*? The *bread* which wee break, is it *not the Cōmunion of the body of Christ*? For we, *that are many*, are *one Bread*, and *one body*; because we al are *partakers of one bread*. So it is said in the *Thanksgiving*, at the end of the *Psalme Booke*.

—— As the *cornea*, by vnity into *one loafe* is knit,

So is the *Lord* and his *whole Church*, though *he* in heauē sit.

As *many* Grapes make but *one* wine, so should *we* bee but *One* :

In faith and loue, in Christ aboue, and vnto Christ alone.

II The next Article, that followes, is the *remission of sins*: And doth not *euery child* know that this Sacrament was instituted

tuted to assure our soules of the free remission of our sinnes thorough the blood of Christ? This Cup is the new Testament in my blood, which was shed for the remission of sins. Mat. 26. 28.

12 And concerning the resurrection of the body, and life everlasting; our Saviour hath told vs plainly enough, *Iohn 6. 54. Whosoever eateth my flesh & drinketh my blood, hath eternall life, and I will raise him up at the last day.*

Wherefore, let vs thus come to the table of the Lord, thus let vs eat of that bread, & drink of that cup, holding an immovable confession of our hope. That is, a stedfast and unwaivering expectation to obtaine eternall blessednesse by the benefit of so great a gift. For assuredly, he that hath giuen vs his
owne

owne flesh and blood, will neuer deny vs the inheritance which he hath promised. Hee hath left vs a most vndoubted pledge and pawne to assure vs; besides, hee which hath promised vs, is faithfull, so that we haue no reason to stagger or wauer; hauing so sure a pledge, so faithfull a promiser. What saith his promise; *He that eateth my flesh, &c. hath eternall life; and I will raise him vp at the last day.* Now, at this instant, hee hath eternall life in his soule; and hereafter, at the last day, that he may haue his perfect consummation and blessednesse both in body and soule, I, to whom hee hath adhered; I, who haue incorporated him into my selfe, by my holy Sacraments, because *I am Life*, I will enlifen and raise vp him (that is, his body) at the last day; that being

being wholly blessed both in *soule* and *body*, he with the *glorious Angels* may enjoy the *gracious* and euer comfortable aspect of my *countenance*, for euerlasting, in my *court of heaven*.

So much shall suffice for the *names* that it hath in Scripture. In the Fathers also it hath diuers appellations. But I touch but vpon three: viz. that it is called a *Sacrifice*, the *Eucharist*, and the *Sacrament*; as it were, *κατ' ἐξοχὴν* by a kind of *excellence*.

I The Fathers most ordinarily, when they make mention of the Supper of the Lord, doe terme it a *sacrifice*, an *Host*, an *Oblation*, &c. Whereupon (by *wrested* and wrong *interpretations*) the Papists do build their *Sacrifice of the Masse*: wherein
the

the *Priest* doth, as they say, offer to God the Sacrifice of Christs *body* and *blood*, *pro vivis & defunctis*, for the quicke and the dead; and as a *propitiation* for sinnes, &c. They say that they doe really and corporally sacrifice the Son of God vnder the *formes of bread and wine*; and that the Priests Act (though the *people* neither *understand* what he *saith*, nor know what he *doth*, but gaze on him, whilest hee alone murmureth to himselfe in a *Tongue unknown*, and maketh that *private to one*, that should be *common to all* by Christs institution) is notwithstanding *very profitable* before God, for such as doe hire his *paines*, or please his *humour*, to be had in mind, when he rubbeth his memory. *Bils. ad Apolog. Ies. part. 4. pag. 701.*

But

But in the writings of the *ancient Fathers* it is called a *sacrifice* in other regards, and not in that which the *Papists* doe feigne. First, because it is a *commemoration* of the *sacrifice* of *Christ* offered vpon the *Crosse*; and a *thanksgiving* for that *Sacrifice*. Which *thanksgiving* is a *sacrifice*, as *S. Paul* teacheth vs, *Heb. 13. 15*. Let vs therefore by him offer the *sacrifice of praise* alwayes to *God*.

And for this cause it is called *Eucharistia*, the *Eucharist*, which signifieth *giuing of thanks*. Therefore immediately after the *Lords Prayer* recited (when wee are to conclude the *Communion*) the *Booke of Common Prayer* teacheth vs to say thus, *Wee thine humble seruants* entirely desire thy fatherly goodnesse mercifully to accept

cept this *our sacrifice of praise and thanksgiving.*

Secondly, it is called a *sacrifice*, because euery faithful *Communicant* doth present *his body and soule* to be a holy living and *acceptable sacrifice* vnto God. For as in this Sacrament God doth offer Christ, with all his merits and benefits vnto vs: so wee, on the other side, doe offer vp *our selues*, our *soules* and *bodies*, wholly to God, promising him that wee will walke henceforward in his holy wayes.

Thirdly, it is so called: because at the celebration of the Lords Supper, there was a certaine collection made of the *Almes* of the people, for the vse of the poore. For *Almes-deeds*, done to the poore members of Christ for the loue that wee owe to Christ, are sacrifices very pleasing

Communion
Booke, *ibid.*

Phil.
4. 14.

sing and acceptable to God.

Fourthly, because the *body* of Christ is offered in the *holy Supper*, after a sort. First, as the *bread* is the *body* of Christ *sacramentally*: so the *breaking* of the bread is the *immolation* or *sacrificing* of Christ vpon the *Crosse sacramentally*. Secondly, *Christ* in the *Sacrament* of the *Supper* is *offered up* in respect of the *faith* of such as doe *communicate*; who, by *their faith*, doe present and set before their eyes things done and past, as if they were now present and in doing.

Concerning the former, S. *Augustine* saith, *Nonne semel immolatus est Christus? & tamen in Sacramento, &c. was not Christ offered up in sacrifice once onely? and yet in the Sacrament, not onely at all Easter*

ster-solemnities, but every day hee is offered for the people. Neither doth hee speake any untruth; who, being asked, shall answer that Christ is slaine and offered in sacrifice. For if the Sacraments should not haue a certaine similitude of those things whereof they be Sacraments, they should then bee no Sacraments at all. For by reason of this similitude and correspondence, they doe, for the most part, receiue the names of the very things themselves.

Concerning the second. The same Saint Augustine saith, *Tum immolatum fuisse Christum pro nobis, cum in eum Credimus.*

Christ was then offered vp in sacrifice for vs, when wee doe beleeue in him. And, againe:

Tum pro unoquoque mortuus est Christus, quando pro se mortuum

*August. ad Bonif.
Epist. 23.*

August. lib 2.
quæst. vet. &
Nou. Testamen.
ad Roman.

esse illum certò persuasus est.
Then is Christ dead for euery
man; when a man is certainly
perswaded that he died for him.

So that, to speake as it is in
deed and in truth, the Lords
Supper is not *Sacrificium*
ιλαστικόν, sed *ευχαριστικόν*; not pro-
perly a Sacrifice of propitiation
for sinnes: but a sacrifice of
praise & thanksgiving, a thank-
full recordation and commemo-
ration of the sacrifice, which
Christ offered for vs upon the
Crosse. Whence it is that Saint
Augustine said. *Sacrificium pa-
nis et vini Ecclesia offerre non
Cessat. In isto autem sacrificio,
Gratiarum actio atque comme-
moratio est Carnis Christi quam
pro nobis obtulit, &c.*

Aug de fide ad
Petrum Diacono-
num cap. 19.

The Church doth not leaue
off to offer the sacrifice of bread
and wine. And in that sacrifice
there

there is a *rendring of thanks*, and a *commemoration* of the *flesh* of Christ, which hee offered for *vs* ; and of the *blood*, which he *shed* for *vs*. And Peter *Lumbard* also treadeth in the same steps. For the *Lords Table* in respect of *his* *graces* and *mercies* there proposed, is an *heavenly banquet*, which we must *eat*, and not *sacrifice*. But the *duties* which hee requireth at *our* hands when wee approach to *his Table* are *sacrifices*, not *Sacraments* : as namely, to offer him *thanks* and *praise*, *faith*, *obedience*, yea, our *soules* and *bodies* to be a *living* and *acceptable sacrifice* to him.

*Lumbard. lib. 4.
Distinct. 12.*

*B. Bilson ibid.
pag. 699.*

It is called the *Eucharist*, as it hath beene touched *before*. And it is therefore so called, as *Chrysostom* (in his 16 Homilie in *Matthcum*) explaines it : be-

cause in the celebration of this Sacrament, there is to euery Communicant, propounded a consideration of the manifold and various benefits of Almighty God bestowed vpon vs: and *principally*, of the *prime* worke of the loue of God towards vs, in that he *sent* his one-ly *Sonne*, who by *yeelding* vp his *body* to bee *sacrificed* vpon the Crosse, and by *effusion* of his *blood*, redeemed *vs*, when *we* perished & were *lost*: That *so* we might be inuited and incited to render our *heartiest* *thanks* to God for the same. Now this *sacrifice* of *praise* and thanksgiuing is often cōmended in Scripture: *who so offereth me thanks and praise, he honoreth me.*

Plal. 50. 26.
Heb. 13.

And whereas, at the *end* of the *Communion*, wee sing and
say

say that *Hymne of glory*, (*Glory be to God on High, & on earth peace, and goodwill towards men; we praise thee, wee blesse thee, we glorifie thee, &c.*) the *Fathers* doe call such *solemne songs of praise and thanks, sacrifices*; As *Aug:* saith. And the *Greeke Cannon* makes expresse mention of the *Hymne of glory*.

Aug. Epist. 120.

But the *Papists* (many times) doe *expressely* distinguish *their sacrifice of the Masse*, from the *Sacrament of the Eucharist*. The *Masse* is *offred* by the *Priest alone*: and *he* doth participate *vnder both kinds*: but the *Sacrament of the Eucharist* is distributed to the *people*; and *that* but *vnder one onely kinde*; *vnder the forme of Bread*; the *Cup* being restrained from *them*. Because, as they say, the *blood of Christ* is *in his body*; and

Bellar. in Apol.
contra. pref. mo-
nitor. pag. 802.

Chem. exam.
Conc. Trid. Sess.
5. cap. 4.

who so receiveth the *body*, re-
ceiveth the *blood*, per cōcomitan-
tiam: because the blood doth
euer *concomitate* the body. But
I see no reason why it should
not *concomitate* in the sacrifice
of the *Masse*, as well as in the
Sacrament of the *Eucharist*. For
*Dua species requiruntur ad sa-
crificium: sed ad essentiam Sa-
cramenti, qualibet, ex duabus,
sufficit* Both the kinds of bread
and wine are required to the
sacrifice of the *Masse*: but either
of both is sufficient for the *sa-
crament*. And Gropperus was
somewhat ill handled at the
Councell of Trent, because hee
said that the *Sacrament* of the
Eucharist or the *Cōmunion* was
de substantiâ sacrificij Missæ; of
the very substance of the sacri-
fice of the *Masse*. *Quasi maneat
pra foribus concomitantia, sa-
crificante*

crificante, &c. As if *concomi-
tance*, all the while the Priest
were in *sacrificing* the Masse,
did stand *without doores*: but
as soone as that was ended, and
he going to the *sacrament*, ~~then~~
it were called in. As that *living
Library* and *Non sicut* of inuen-
tion and iudgement, the now
Lord Bishop of Winchester saith;
in *Respons. ad Apol. Cardin. Bel-
lar. pag. 186.*

For the *Sacrament*, being
nothing but a *participation* of
the *Sacrifice* (for in the *Lords
supper* there is a *pacificall* and
Eucharisticall *Sacrifice*) Con-
sider *Israel* which is after the
flesh; are not those which eate
of the *sacrifice* pertakers of the
Altar? *1 Cor. 10. 18.*

As the *Sacrifice* is not *whole*
(but *maimed*) vnlesse the *body*
be *broken*, and except the *blood*
be

be powred out : so there cannot be an entire and full *participation* of the *sacrifice*, vnlesse a man doe partake of *both* ; not *onely* of the *body broken*, but also of the *blood* powred out. The Apostle there noteth the *Symbole* of the *body* , by the *bread* which we *breake* ; and, of the *blood*, by the *cup* which we *blesse*. 1 Cor. 10. 16. The *bread* is the *participation* of the *body* ; the *cup* is the *communion* of the *blood* : as the same *right Reuerend Father* hath most learnedly obserued.

But (not to dwell longer vpon those *sacrilegious absurdities* of the Papists) if this Sacrament be an *Eucharist*, that is, a *rendring* of *thanks* and *praise* to God for his infinit mercies, in sauing our bodies and soules from hell-fire, and for many other

ther *unvaluable* benefits, which our *Saniour* did purchase *for vs* by his death and blood-shedding : then certainly it cannot *more decently* be receiued then vpon our knees. If we could bow our knees *so low as hell*, we could not bow them *low enough* to testific the infinit thanks and praise which wee owe to God for his innumerable and inestimable benefits *conferred* vpon vs, and sealed vnto vs *in* and *by* this Sacrament. If wee were to receiue a *great fauour* from our Soueraigne, wee could not *receiue* it nor render *thanks* for it, *more fitly and beseemingly* then on our knees. Alas ! then why should *any* of the *Children* of our *Church* jangle and brangle with *vs* about *kneeling* at this Sacrament ? Can wee give
thanks

thanks to God for the *redemption* of our soules from eternall death, by the *precious death* of his deare Sonne, in any *lesse-humble* manner then by *kneeling* on our knees? is it *so seemly* or *lesse unmannery* to receiue it *fitting*, as if wee were *hayle fellow well met*, with the God of incomprehensible Maiesty and Glory? But, *Dum vitant stulti, &c.* Weake brain'd men, whilest they seek to auoyd *one error*, doe often fall into *another*, which is as *bad*, if not *worse*. Because the *Papists* by some are taxed for *Idolatry*, in giuing vndue *Adoration* to the *consecrated Host*, the sacramentall Bread: therefore *some others*, because they would shunne all *shew* of idolatry, are so farre from *adoring* the *bread*, that they will not *kneele* downe to
God,

God, and adore him for his incomprehensible fauours and benefits, and blessings exhibited and conferred vpon them.

But I will take my finger from off that Byle, and proceed vnto the last name, which I propounded to be giuen by the Fathers, to this Sacrament.

It is called by them *the Sacrament*, by a kind of *isozn*, or excellence: in comparison of the Sacraments of the Old Testament.

Whereupon *Dionysius* (in *Cælesti Hierarchiâ*) calleth it *Cæterorum consummationem*; the perfection and consummation of the rest: All the Sacraments of the Old Testament, (their *Manna*, their *Paschall Lambe*, yea, the *Tree of life* in *Paradise*) are recapitulate in this.

But

But I pitch onely vpon the very word (*Sacramentum*) which in one of its most natieue and original significations doth signifie an *oath*. For here is a *solemne bond* of an oath passed betwixt Gods and vs. Wherein God doth graciously *bind himselfe* by his *word of promise*, and by the *seale* of his Sonnes most precious Body & Blood, to giue vnto vs *free pardon* and remission of all our sinnes, and *all other benefits* of his death & passion, vpon our worthy receiuing of it: And we on the other side, doe *bind* our selues by *oath and vow* to God, that (as we hope for pardon and remission of our sinnes, or to haue *any share* in the Body & Blood of Christ) we will *turne ouer a new leafe*, become *new men*, and from *thence forward* walke in obe-

obedience to his *holy lawes* and *Commandements* all the dayes of our life : that is, Seeing God hath beene so gracious vnto vs as to deliuer vs from that *κατάκριμα*, the *penalty* or *curse* of euerlasting condemnation due vnto vs, (which is the *correctiue* part of the Law) we therefore doe *bind our selues* to fulfill *δικαιοσύνη τῆς Νομῆς*, the *righteousnesse* of the Law, by ordering and squaring our liues according to the *directiue* part of the Law.

We are not by *the sacrament* to bind our selues to commit horrible and grieuous sins (in *blowing up Parliaments*, *poysoning & stabbing of Kings*, *murdering of Innocents*, and such like) but to bind our selues from working or committing any wickednesse. For so did the
true

Affirmabant autem hanc fuisse summam vel culpe sua, vel erroris; quod essent solui stato die ante lucem convenire: Carere quod Christo, quasi Deo, dicere secum inuicem: sequi Sacramento, non in scelus aliquod obstringere, sed, Ne furta, Ne latrocinia, Ne adulteria committerent, Ne fidem fallerent, &c. C. Plin. Cæc. Secund lib. 10. Epist. 97.

true Christians in the Primitive Church; as it is left vpon record by one of their persecutors, euen by Plinius Secundus in an Epistle to Trajanus the Emperour: where he giueth this testimony of them: viz. This was the maine, whether of their offence or error, namely, that they were wont vpon a set day, (that set day was Sunday) to meet together before the Sunne was vp, and to sing amongst themselves an Hymne or Psalm to Christ, as to God; and to bind themselves by an oath or sacrament, Not to commit any wickednesse: but, Ne furta, ne latrocinia, &c. to tye themselves from committing thefts, or robberies, or adulteries, from breach of promise, from betraying of trust, &c. That is, they bound themselves from break-
ing

ing of Gods Law, and obliged themselves to fulfill the righteousness thereof ; by leading a new life, & walking from thenceforth in his holy wayes.

The second thing to be considered in Faith, is Application. Therefore every Communicant must not onely know, but apply that in particular to himselfe, which he beleeueth in generall: as that Christs body was crucified for him, and his blood shed for him. S. Paul teacheth it by his owne example, I liue, saith he, by the faith of the Sonne of God, who hath loved mee, and hath given himselfe for me. And this Application cannot be better performed, then in eating this bread, and drinking this Cup: for so often as we eat this Bread, and drinke this Cup we doe Commemorate the Lords

Gal. 2. 20.

1. Cor. 11. 26.

Q Death

Gal. 3. 1.

Death. Every Communion is as it were, a new Crucifixion of Christ. Christ was crucified at Hierusalem: but Saint Paul tels the Galatians, that hee was crucified among them. Not that hee suffered death in Galatia; but because of the Communion: which is a Commemoration and Representation of the Death and Passion of Christ.

Therefore when I kneele at the Lords Table (to the end that I more effectually apply Christ to mine owne Soule) I *am to set my selfe as it were at the very foot of Christ his crosse,* and to consider *Him hanging there, enduring the vnknowne wrath and curse of God, and shedding his most precious blood for me and for my sinnes. That I was the cause why Hee was wounded, rent, torne, and most*

most shamefully vsed; That *my sinnes* *murthered* the glorious and innocent *Sonne of God*; that he suffered *nothing* for his *owne sake*, but all for *mine*: that he sustained his *Fathers wrath* to turne that wrath *away* from me; and to make *God and mee* friends: that hee was content to be made a *Curse* to *saue* mee from the curse, and make mee *blest*: that he suffered *shame*, to *saue* mee from shame, and *crowne* me with *glory*, &c.

And *there* (at the Communion Table) am I *so* to collect and *gather* *vp* my stragling thoughts, that (*shutting out* of my mind al other cogitations) I am *so* to settle my selfe, as if *none* were there present, but the blessed Trinity and I my selfe. *God* the Father, who is the *person offended*: I, who am the *offender*;

Q 2

fender ; and Christ, who hangs on the Crosse, as my Pawn and Surety , to pay my Debt ; suffering all that which is due vnto mee.

And if I aske the reason, why God gaue his Sonne to doe and suffer *all this* for my sake , or why the Sonne of God would suffer it ? I shall finde *none*, but the great and *infinite loue* to me, who deserued no loue at all ; but rather *all hatred and vengeance* from them.

Iohn 3.16.

It was in God his incomprehensible loue , that caused him to giue his Sonne to me, and for me. God so loved the world , that he gaue his onely begotten Sonne, &c. This loue of Gods, is a Sic without any Sicut ; beyond all comparision; nothing that ever was, or shall bee, may stand in comparision with it. God so loved

ued the world, that he gaue his onely begotten Sonne. It is as much (saith S. *Augustine*) as if some mighty *Monarch*, who had but one only *Sonne*, should haue in his Kingdom a miserable poore subiect, falne into a desperate disease, that were not curable by any meanes in the world, but by washing himself in a Bath made of the blood of the yong Prince: And the King shuld so far tender the health of that poore Snake, that (hauing but one Sonne, and him the Hope of his posteritie, and Heire of his Kingdome) hee should cause all his veynes to bee opened, and all his blood, euen to the verry last drop, to bee emptied out of his Sons body, to the losse of his life; and all this, to sanct the life of a mean fellow, of no parts, or deserts at all. Such (saith

Saint *Augustine*) was the loue of our heauenly Father towards *me*, the meanest of his subiects; he gaue the *life* and *blood* of his onely deare Sonne, to cure and heale *mee* a miserable wretch, that otherwise had neuer been cured.

A fine and elegant *Comparison* it is; but yet it commeth short of Gods loue. For the *life* of a *Prince* (though it bee of a very *high price*, in so much that the people say to *Dauid*, *Thou art worth ten thousand of vs*) yet the *life of the Sonne of God*, is more worth then the liues of a thousand millions of *Princes*. Besides, the poorest *man*, nay the poorest *gnat*, in regard of the *greatest Prince* on the earth, is not so meane & *poore*; as the *greatest Prince* that euer was, is in comparison of

2 Sam. 18.3.

of Gods onely begotten Son. So that *no loue* may be compared to *this loue* of God, in giuing his Sonne *for me*; except it be, *the loue of the Sonne* who gaue *himselfe* for me, and to me.

God so loued *me*, that in respect of *mee*, hee seemed *not to loue* his Sonne: the Sonne so loued *me*, that in respect of *me*, he seemed *not to loue himselfe*, but gaue away his *owne life*, to saue *my life*. His death to *me*, is the death of mine *High Priest*; by it I am restored to my *forfeited inheritance in the heauenly Canaan*. His *life and blood* to me, is the life & blood of the *Pelican* in the wildernes; who diggeth her *owne brest*, & sheddeth her blood vpon her yong that are stung with *Serpents*, to restore them to their *health*, though it be with losse

Num. 35. 28.

Psal. 102.

Q₄ both

both of her *blood* and *life*. His *blood* is to me, not only the *blood* of Remission of finnes, in *for-giuing*; but in *giuing* vnto me, that which I could neuer haue purchased. It is *Sanguis Testamenti*, the Blood of the Testament; whereby Christ (as in *his Will and Testament*) doth giue and bequeath vnto mee a *Legacie* of Heauen. His *blood* is the blood of Gods owne Sonne, the *Heire* of all things in heauen and earth. I doe eate *his flesh*, and *drinke his blood*, and by that am made (hauing the *Blood royall* within me) one of the *blood royall*, and *Sonne* and *Heire* of God, and ioynt-heire with Iesus Christ.

Beneficium postulat officium:
Euery benefit doth challenge a dutie at mine hands. And *what* shall I render to the Lord
for

for *all these his* benefits? Surely, saith *David*, *I will take the Cup of saluation*, and call vpon the Name of the Lord ; that is, giue him thanks and praise, saying, *O my God, thou art good and true ! O my soule, thou art blessed and happy !* And for this cause, this Sacrament of the Communion is called *Eucharistia* : because it is a *Praise and Thanksgiuing* to God, for the vnspeakable benefits which we receiue at his hands, *in* and by the Sacrament.

Psal. 116.

But wee must not giue him thanks & praise with *the mouth only*; but to shew that our *hearts* are truely thankfull vnto him, wee must study and endeauor to render *loue for loue* : for *that is all* that hee requires at our hands; *Loue*.

It is recorded by *Xenophon*,
that

Lib. 13. Poet. Cyr.

that that potent and puissant King of the *Persians*, *Cyrus* (having taken *Tygranes*, King of the *Armenians* captiue in war, and led him and his *Queen* prisoners to his owne Court) did vpon a day bid them to his own Table; and in a sport and merri-ment, asked of *Tygranes*, *How much he would bestow to ransom his Queene?* He presently made answer; *If I had that kingdome which thou hast wonne from me by the sword, I would willingly part with that to redeeme her; and, if that were not enough, I would spend my life, and powre out my blood for her.* *Cyrus* being strangely taken with the consideration of such excessive measure of coniugal loue, yearned in compassion towards them, and restored them not onely to their liberty, but also
to

to their *kingdome*. When *Tygranes* was at home in his own *Court*, hee thus bespake his wife the *Queene*; *Lady*, what doe you thinke of *King Cyrus*? Is not he a most *unmatchable* & *heroicall King*? Is not hee onely worthy to weare the stile and title of a *King*? The wise *Lady* presently made answer: *Sir*, I wot not what you say; neither can I remember what *King Cyrus* did say or doe, whereby I might take notice of his *wisedome* and *prudence*: for all the while that I (with your selfe) remained a *captiue* in *Persia*, I neuer cast mine eyes vpon any one, but vpon him that was resolved to set me at liberty, with the losse and expense of his owne blood.

Behold here, a lesson taught you frō this vertuous *Queene*: She acknowledged her selfe to be

be *indebted* to her husband *Tygranes*, for that he was purposed to *spend his owne blood* for her *ransome*, that (for the *vehemency* of loue and affection *towards him*) shee could not endure to looke vpon *any other* in all the *Court of Persia*, no, nor vpon *King Cyrus himselfe*.

How *much* then (deare *Christians*) are you indebted to your *King & Spouse*, seeing that he hath not only *purposed* to *redeeme and ransome* you with his *own dearest blood*; but *hath* powered it forth *indeed*, even vnto the last drop, hauing *for your sake*, suffered so much shame, so many sorrowes, so many torments, to free and ransome you from a most *cruel thraldom*, not of the *Persian*, but of *Satan*; and restored you to the free possession, and iust right of a
Cele-

Celestiall kingdome? Can you then look vpon any, can you find in your hearts to *bestow one thought* vpon any in the whole court of this world, saue onely vpon your *crucified Lord* and Sauour Iesus Christ? Cast *all* your thoughts, *all* your looks, *all* your loue vpon him; *Videte & palpate, gustate, & videte*: behold him and feele him, taste and consider him: recognize his *loue to you*, and returne *him* loue againe; for if any man loue not the Lord Iesus, let him bee *Anathema Maran-atha*.

2. Cor. 16. 22.

Now *this* our loue cannot better be expressed, then by a *ioiful acknowledgement* of those *wonderfull benefits* which wee receiue from Christ, when we do *worthily* communicate: and a *dutifull obedience* to his commandements. The *later bereof*,
is

Iohn 14. ver.
15. 21. 24.

is (in part) touched before : therefore I will in a word or two, touch vpon the *former*, which is the spirituall and corporall ioy wherwith we should be filled at the time of our receiuing. For the time of Receiuing is not a time of *moody* and *melancholy* passion, but a time of *mirth & ioy* in the Lord. It is *sacrum convivium* ; At a banquet men ought to bee *very merry*. Our duty then it is to *Reioyce* ; onely we are to take heed, that we do not reioice *in sin*, which is *against* the Lord : but *reioyce in the Lord*. *Reioyce in the Lord alwayes, & againe I say Reioyce*. The *Holy-Ghost* by the Apostle doth not only *permit* and giue leaue to vs to make merry and *reioyce*, but doth *also exhort* vs vnto it. And not *only* to *reioyce*, but to *reioyce againe*. He would haue

A holy banquet.

Philip. 4. 4.

haue our hearts *rauiſhed* with a double ioy. One for the ſoule, and another for the body ; but both in the Lord. So that not only our ſoules ſhould bee ioyfull in the Lord, and reioyce in his ſaluation, but alſo our very bones ſhould ſay, Lord who is like vn-to thee? So that the bones which thou haſt broken may reioyce.

Pſal. 138.

Pſal. 35. 9. 10.

And certainly we haue great reason to reioyce in God for his goodneſſe to vs. For at the Communion (by the hands of his Miniſter) he doth paſſe vn-to you *under ſeale*, his owne body and blood, nay, his Wholeſelfe, and whatſoeuer benefit he wrought for mans ſaluation : as the *remiſſion* and pardon of all your finnes ; the *redemption* and deliuerance of all your ſoules and bodies from eternall puniſhment in Hell ; Perfect friend.

Friendship, and Reconciliation with God; and an undoubted right and title to the kingdome of Heauen, with all the ioyes and blessednesse thereof.

I You would *reioyce* and be glad at the heart, if (being indebted but a matter of *twenty*, or an *hundred thousand pounds*, (and not knowing which way to pay it, or any *farthing* of it) you could finde *one* so kind, and *bountifull*, as would pay it *all* for you: and not aske one *farthing backe*, but onely your *true loue*, and *heartly thankfulnesse*. Beloued, *we are all in debt*. Our sinnes are *debts* to God: and they are of so *high a nature*, that all the *thousands* and *millions* in the world are not able to *satisfie God for one of them*; and euery one of *vs* are in for *millions* of *thousands*: Christ comes

Math. 18. 24.

comes, and brings a *Quietus est*, discharging vs freely of euery one of those debts, and passeth it vnder *seale* in the Sacrament; and haue wee not *farre greater* cause to reioyce for this, then for *the other*? For his blood, is the blood of Remission of sinnes.

2 If any of you had offended *the Law* in any heinous manner, and for that (being *legally* adiudged to death) had the *Halter* about his *neck*, vpon the *Gallowes*, being ready to be *turned off* the Ladder; would it not glad his heart, to see one come from *the King*, with his *Pardon* vnder *Seale*, procured by the *Prince* to acquit him from death? Verily *all of vs* (besides the *actuell* breaches of Gods Law committed by our selues) were *non prius nati,*
R *quàm*

quàm damnati as, Saint Bernard saith; No sooner borne, then condemned, & vnder the Sentence of death. The *halter* was about our neckes, and we ready to bee *turned off* the Ladder; there was but a *puffe* of ayre, a small blast of *breath* in our nostrils, betwixt *vs* and *Hell-fire*, betwixt our temporary life, and endles tormenting death. The Minister comes *to vs* (at the Sacrament) with a *Pardon* from the *King of heauen*, procured by the death of the *Prince of our Salvation*, Iesus Christ, *sealed* with his precious blood: and haue not we *iuster cause*, thinke you, to *reioyce* for our deliuerance *from Hell*, then the *Malefactor* hath for his deliuerance *from Tyburne*?

3 If our Soueraigne Lord the King were iustly fallen in-
to

to hatred and *enmity* against any of vs., and should *bend himselfe* and the *strength* of all his *subiects*, to bee reuenged on *Him* for his rebellions; what a pitifull taking would that partie bee in? how glad would he be of *any* that would procure, and could assure him of the *Kings fauour*, and perfect reconciliation vnto him? And were not all of vs by *Nature* *Filijira*? and by dayly multiplication of rebellions against God, *professed enemies* to God, and God enemy to vs? Our Sauour by his death, wrought our *peace* and *atonement*, our perfect reconciliation with God. *When we were enemies, we were reconciled to God by the death of his Son.* And, to assure our soules of this our peace and reconciliation with God,

Ephes. 2. 3.

Rom. 5. 10.

Christ by his Minister, *in the Sacrament of his body & blood*, doth *pass it vnder Scale* to eue-ry particular worthy Commu-
nicant.

4 If, being not borne to any foot of land, his *Maiestie* should bestow vpon any of you a whole *Shire* to be yours for euer; I know *that person* would thinke himselfe an *happie man*. But behold; the *King of Heauen* doth assure eue-ry worthy Communicant, not of a *Shire*, but of a most *spacious, ample, and glorious Kingdome*, to bee possessed and enioyed, not for the *Euer of Time* in this life, but for the *Euer and Euer of eternitie*: And haue we not good cause to me-
rie and ioyfull then? God is *True and faithfull of his word and promise*: and wee know
that

that Hee by the Sacrament doth make *every true penitent Beleener* as sure of his eternall Kingdome; as *any Prince* (if he suruiue) can be sure to inherie his Fathers Crowne. For by it, wee are all made *Heires of God*, and *Ioynt-heyres* with Iesus Christ, who is the Heire of all the world.

Rom. 8. 17.
Heb. 12.

So that, as I said, wee haue all iust cause of mirth and ioy: and would to God, wee could all bee so *truely merry* and *iойfull* as wee should bee, both in body, and in Soule; that not onely our Soules may bee *iойfull* in the Lord, and reioyce in his saluation; but that all our Bones may say, Lord, who is like unto thee? Let vs therefore, whensoever wee receiue this Sacrament, bee merry a Gods Name: Let vs leape, reioyce, and exult

for our Redemption and saluation wrought by Christ : but let vs not reioyce in *surfetting and drunkennesse, nor in chambering and wantonnesse, nor in painted Pride and baughtinesse.* For this is not to reioyce in the Lord, but against the Lord ; this is not to bee merry in Gods Name, but in the Devils name.

And for all these benefits whereby both our bodies and Soules may thus iustly bee rauished with Ioy, the Lord our God exacteth no great matter at our hands, but that which we may pay without any trouble or damage to our selues ; and that is (as I said before) our loue to God for his owne sake, loue to our neighbors, for Gods sake, *Math. 22. 27.* Thou shalt loue the Lord thy God, &c. And

And thy neighbour as thy selfe. Which words do include the summe of the *Morall Law* comprised in the *ten Commandements*. Which the Lord would haue vs to obey by the grace of his holy Spirit; & so to fulfill the righteousness of the Law by new obedience, *Rom. 8. 4.* which cannot be done, but by the accepting and assisting grace of Gods Spirit; and the Spirit is not ordinarily giuen, but *petentibus eum*, to such as aske him by prayer, *Luke 11. 13* Which Prayer, is *Situla gratia*, the bucket of grace, whereby wee doe receiue grace from God to enable vs to fulfill his commandements.

ANd the chiefe of all prayers is that which our Saviour taught his Church, *Luk. 11, 2, 3, 4.* when yee pray, say,
R 4 Our

Our Father which art in Heaven; Hallowed bee thy Name, &c.

Which Prayer consisteth of two
generall parts :

} *A Preface.*
} *The Petitions.*

The *Preface* is in these words, *Our Father which art in Heaven* : which containeth two reasons, (as it were two props or stayes to support our hope and confidence in God :) to perswade our selues that *hee will* heare our prayers and grant our requests. The first of these is his *loue* and *goodwill* towards

vs ;

vs ; in *this word* (*Father :*)
the *second* is his *power* and abi-
lity to performe what we aske
in *these words* ; (*which art in*
Heaven :) For *earthly fathers*
may haue a goodwill to helpe
their children , and yet *want*
power and ability to doe it ; but
our Father which *is in Heaven* ,
being the God of *all might* and
power , hath *power to doe for vs*
aboue all that wee can aske or
thinke , *Ephes. 3. 20.* wee may
build vpon his *Goodnesse* , and
readinesse to doe vs good , be-
cause

cause he is our *Father*; for what *Father* (though euill) but desires to giue good things to his children? *Luk. 11. 13.* And because hee is not an *earthly father*, (who many times doth lacke power and abilitie) but *such an one* as is in *Heauen*, and hath *al power* at his command, wee need not to stagger or doubt, but that he *will* perform vnto vs, what good thing so euer we aske: if wee doe not *aske amisse*, *Jam. 4. 3.*

Now this pronounne (*No-ster,*)

ster,) or *Our* , which stands in the *Front*, doth teach vs, not to pray for our selues *alone*, but for *others* also; euen for al our *Brethren* : Desiring our heauenly Father to heare *vs* for *them*, and *them* for *vs*; and our eldest Brother and head Christ Iesus for *vs all*. Wherefore, we doe not finde, either *Meus*, or *Mihi*, or *Me*, in the *singular* Number; but *all pluralls*; as *our* Father, Forgiue *vs*, giue *vs*, leade *vs* not, &c.

The *Petitions* are by some
late

late Writers numbred but *six*: but the *Fathers* & the *Schoolemen*; all the followers of Dr *Luther*; *Aretius*; and Dr *Cox*, sometime Bishop of *Ely*, (who was *one* of *those* that were at the composing of the *Booke of Common Prayer*,) do reckon *seuen* Petitions; as you may see by the *Stanza's* in D. *Cox* his *Lords Prayer* at the end of our *Pfalme-booke*. And therefore *his* most Excellent *Maiestie* hath likewise diuided the *Petitions* into *seuen*.

In

In these seuen Petitions our Sauour teacheth *what things* wee ought to desire, and in *what order* wee ought to desire them.

Petition is nothing but *expressio & explicatio desiderii*, the *expressing* and opening or manifesting of *our desire*.

And our desire fasteneth either vpon

[*Good things*, to be obtained which is called *comprecation*.

[*Euill things*; to bee removed from vs, which is called *deprecation*.

The *good things* which wee
com-

comprecate and desire to attaine
vnto *be foure* :

Whereof, $\left\{ \begin{array}{l} \textit{One, concerneth God.} \\ \textit{Three, concerne our selues.} \end{array} \right.$

i That, which *concerneth*
God, is the *hallowing* or sancti-
fication of his blessed *Name*.
This we are to desire and pray
for in the *first place*; euen *aboue*
and *before* the *saluation* of our
owne soules. Gods glory and the
honour due to his *Name* is to
be sought for *first*, and to bee
preferred before whatsoeuer
doth concerne either our *bo-*
dies

dies, or our *soules*. Therefore the first Petition is ; *Hallowed be thy Name.*

Of those *three good things* which concern *our selues* ; The *first* is *eternall*, and hath respect *both to soule and body* ; and that is, *blessednesse*, or euerlasting happinesse and *saluation*.

The *second*, is *spirituall*, and pertaineth to the *soule* in this life ; and *that* is *Grace*.

The *third* is *temporall*, and chiefly respecting the *bodie* here in this *world* : and that is
the

the *necessaries* fit for vs in this life.

2 That which concerneth the *eternall* welfare of Soule and body *both*, is the *first* and *greatest* good thing that pertaines to vs: and that is euerlasting *saluation* in Heauen, in the *kingdom* of glory. Wherefore our *second* Petition is, *Thy Kingdome come*. For we are to seeke for saluation *aboue* & *before* any other good thing which concernes *our selues*, *Math. 6. :3.* Seeke yee *first* the

the *Kingdome* of God.

3 The *next good* thing that can pertain to vs, is such whereby our *Soules* may be bettered; and *that* is the *Grace* of Gods Spirit; therefore in the *third Petition* we pray, *Thy Kingdome come* : wherein we desire of God, that he would giue vs his *grace*; that, by *it*, we may be *inabled* to doe his *will*, and fulfill his law : which *will* and *law* of his is (otherwise, without *grace*) *impossible* to be done or fulfilled by vs, by reason of

S the

the *infirmity* of our *flesh*, Rom. 8, 3. So that in this *Petition* we pray for the *MEANES* whereby wee may attaine to our *end* (that is, to *saluation* in the Kingdome of Glory) and that is *grace* to doe Gods will. The Lord God will giue *grace* and *glory*, faith the Psalmist.

This Clause (*In earth as it is in heauen*) ought to be referred to *all* and *each one* of the 3 *Petitions* going before: as *Gabriel Biel* hath well and rightly obserued out of S. *Chrysostome*.

stome. *Biel in Can. Miss.*
Lect. 69.

4 The last and *least* of all good things which pertain to us (and yet which are by the most men made most accompt of) are *temporall goods*, such as doe concerne our *bodie chiefly*, as *meat and drinke, apparell, wealth, &c.* which are (by an *Hebrew* phrase) comprised vnder the name of *Bread*. And therefore in the *last place*, in our fourth Petition for good things, we are taught to pray, *Giue vs*

this day our daily Bread.

The *Petitions* wherein wee doe *deprecate* and desire the *remouing* of euill, are three. Whereof the *two first* doe respect *malum culpæ*, the euill of *sinne*. The last respecteth *malum pænæ*, the euill of *punishment*.

The least euill of *sinne* is a greater euill, and hath formally in it more *malignity*, more of the *nature* of euill, then the greatest euill of *punishment* (euen when *Hell* it selfe) can haue: because

cause *sinne* is more *directly opposite* and *contrary* to the nature of *good*, and of *God*, then *punishment* is.

Yet of *sinnes*, *all* are not of the like *scantling*; *some* are *more euill* then *others*. *Sinnes past* and *gone*, are *more euill* then those which are *not as yet*, but in the *future* onely.

5 Wherefore in the *fift petition* we desire of *God*, that he would remoue from vs the *greatest of euils*, and *those* are our *sinnes past*, and committed al-

S 3

ready

ready : which are *most directly* contrary to his goodnesse and holinesse. Therefore we pray that God would *forgiue vs our trespasses* and finnes. And there is a *motiue* added. For euen *we* (who in respect of the boundlesse *ocean* of thy mercy, haue scarce *one drop* of mercy and compassion in vs) *are content to forgiue such as haue offended vs.*

6 In the *sixt Petition* wee pray against *sins to come*, which are in *degree* next of all to that
grea-

greatest euils ; that is, to finnes
past and already committed :
therefore we are taught to say,
Lead vs not into temptation : that
is, Lord wee beseech thee to
stop the *running issue* of sinne,
that it *encrease* not vpon vs, and
by tempting *preuaile* ouer vs;
but giue vnto vs euer the *issue*
with the *temptation*.

7 In the *seuenth*, we aske
for the remouing of all *euill*,
which, for our sins, we might
deseruedly *suffer* ; that is, from
all euill of *punishment*, whether

temporall here, or *eternall* hereafter. Therefore we pray, *Deliver us from euill.*

And *pro iis laborandum, pro quibus orandum*, saith an holy Father: wee must looke that we be not wanting to the *grace* of God, but that *we* doe earnestly *labour* for *those* things that we are to *pray* for: otherwise wee shall *mocke* God, and our *very prayer* shall bee turned into *sinne*.

But for the *edification* of the simpler sort of people, it shall
not

not be amisse, I hope,
to recapitulate the
summe of this *absolute*
Prayer in the compass
of a short *Paraphrase*,
thus:

O Eternall *Father* Our Father
of our blessed
Lord and Sauour *Ie-*
sus Christ, and in *him*,
the Father of *vs all*;
who though thou fil-
lest *all things* with thy
presence, and art in *all*
places

Which art in
heaven,

i Hallowed be
thy name,

places at the same instant, yet thou doest manifest and shew thy self most especially vnto vs (in *Majestie, Power, and Glory*) from the highest *Heavens*: grant that we on earth, as well as thy *Angels* and *Saints* in *Heaven*, in all our thoughts, words and deeds, may give feare, reuerence, praise, and glory, to thy holy and great name, where-

wheresoeuer we find it
placed by *Thee*.

Let not *Sinne* and
Satan reigne and rule
in our *harts*, but reign
thou *here* by thy holy
Word and blessed *Spi-*
rit : That we being e-
stablished in thy King-
dome of *Grace*, may
loue, and like, and seek
after the Kingdome
of *glory*, with as much
zeale and earnestnes
of affection here on
earth

2 Thy King-
dome come,

earth, as thy glorious
Angels and blessed
Saints (who are ra-
uished with the plea-
sures thereof *already*)
do loue & affect their
owne happinesse and
saluation.

3 Thy will be
done,

And for as much as
wee can *neuer* attaine
to *saluation* hereafter,
except we *here* do ful-
fill thy *will*, and obey
thy *lawes* : & because
no man since the fall of
Adam

Adam (our blessed
Saviour *Christ* excep-
ted) without the *spe-*
ciall assistance of thy
Grace, can (by reason
of the *infirmity* of the
flesh) obey thy will and
fulfill thy Lawes ;
therefore, gracious
Father, grant vs the
grace of thy blessed
Spirit, that we (*walk-*
ing not after the flesh
but *after the spirit*)
may fulfill the *righte-*
ousnesse

In earth as it is
in heauen;
(Which is to bee
referred to all the
three petitions
before rehearsed.)

teousnesse of thy Law.

And that faithfully, sincerely, and diligently; euen as *thine* holy *Angels* and blessed *Saints* in *Heauen* doe performe it.

And because the *indigencies* of our flesh are *manifold*; in so much, that except we haue *food & rayment*, and other necessities of life, we cannot find contentment, *1 Tim. 6. 8*

And

And so wee may bee
hindred from walking
in our seuerall *callings*
with that *alacritie*
which we ought; nor
can set our selues to do
thy will so *cheerfully*
as we should: there-
fore (good Lord) let
vs not lacke *these tem-*
porall things, without
the which we cannot
serue Thee, but be-
stow on vs all things
necessary for this life;
whe-

4 Giue vs this
day our daily
bread,

whether *more* or *lesse*;
and, with *them*, giue
vs *contentment*; teach-
ing our hearts to *rest*
vpon thy *providence*
in *all estates*.

5 Forgiue vs
our trespases,

Accept the *passion*,
death, *obedience*, and
righteousnesse of thy
deare Son *Iesus Christ*,
as a full discharge for
all our *sinnes*; and in
him, *forgiue* vs, and
accept vs as *Righteous*:
for euen *we* our selues,
who

who haue not the
least drop of mercy in
vs, in comparison of
thee, are content, by
thy *grace*, to *forgiue*
the iniuries done vn-
to vs by *Friend* or
Foe.

As we forgiue
them that, &c.

Though the *Flesh*,
the *World*, and the
Deuil do many wayes
prouoke vs to sinne;
yet, in *thee*, let vs
ouercome them and
all their *tentations*.

6 Lead vs not
into tempta-
tion.

T Suffer

Suffer vs not to bee tempted *aboue* our strength ; but as thou sufferedst vs to bee brought vnto it ; so, good Lord, stand by vs, let vs not be ouercome in it : but leade vs *back again* out of it, by the gracious conduct and *guidance* of thy blessed *Spirit*.

7 But deliuer
vs from euill.

Gracious God, by our manifold *sinnes* wee are become subiect

iect to manifold *euils*
and *miseries* : To e-
ternall *miseries* in
Hell , to the *internall*
miseries of a tormen-
ted conscience , to ex-
ternall *miseries* in bo-
die, goods, and good
name ; partly by the
malice of *Satan*, and
partly by the malice
of *men*, who are his *in-*
struments, and some-
times by *thine own* im-
mediate hands. Good
T 2 Lord,

Lord, thou God who
 hast *all things* vnder
 thy power, and canst
 deliuer whom & when,
 and how it pleaseth
 thee; O deliuer vs frō
 these euils; if not, by
 taking them away, yet
 by granting vs pati-
 ence to endure them
 quietly; and to expect
 a release from them in
 thy due time when
 thou thinkest fittest.

Amen.

Till then, most mer-
 cifull

cifull Father, grant we
may *labour earnestly*
for *euery one* of *those*
things which thou
hast taught vs to *pray*
for. And giue our *A-*
men & assent of *Faith*,
to *whatsoever* Petition
thy blessed Son hath
taught vs to make. To
whom with *thee* and
the *holy Ghost*, three
persons and one euerli-
uing God, bee all ho-
nour, worship, praise
T 3 and

and glory world without end, *Amen.*

But his *Sacred Majesty* hauing so diuinely explicated *this prayer* of our blessed Saviour, I shall but light a *Candle before the Sun*, if I should presume to speake any farther of it. Wherefore I will for the helpe of *some deuout Communicants*, adde a short Prayer or two to direct

rect their deuotions *before* and
after the receiuing of the Lords
Supper.

A Prayer to be said before the
Receiuing of the Holy
Communion.

A Lmighty and euerlasting God:
behold I come to the *Sacra-*
ment of thine onely begotten
Sonne; our Lord and Sauour Iesus
Christ: I come as a *sicke patient* to a
life-giuing *Physician*; as an *uncleane*
Lazar, to the euer-springing *fountaine*
of mercy; as a blind man to the euer-
shining *Sunne* of Righteousnes; as a
poore and *needy* Begger to the Lord
T 4 and

and *right owner* of heauen and earth :
as *naked* to the *Lord* of *glory*; who hath
put on *glorious apparell*, and girded
himselfe with *strength*. I beseech *thee*
therefore (O thou *boundlesse abundance*
of vnlimited bounty and mercy) to
vouchsafe to *cure* my sicknes and *in-*
firmities : to *wash* away my pollution
and *filthinesse*; to *enlighten* my *blind-*
nesse and *darknesse*; to *enrich* my *nee-*
dinesse and *pouertie*, and to *cloath* my
loathsome *nakednesse*; that I may re-
ceiue the *bread* of *Angels*, the *King* of
all *Kings*, and *Lord* of all *Lords*, with
such and so great *reuerence* and *humili-*
ties; with *such* and so great *contrition*
and *denotion*; with *such* and so great
purity and *faith*; with *such Resolution*
and

and intention, as may be most expedient for the saluation of my *poore soule*. Grant vnto mee (O *gracious God*) I humbly beseech thee, that I may not receiue the *sacramentall* elements of *bread* and wine *onely*, but that I may receiue the *inward* and spirituall *grace* and vertue of the body and blood of Christ *also*. Grant mee, O Lord God, so to receiue the body and blood of thine onely begotten Sonne, my Lord and Sauour Iesus Christ; that I may obtaine the *fauour* to bee *incorporate* into his Mysticall *bodie*, and to bee *numbred* amongst his *lively members*. Most louing Father, grant that *one day* I may eternally behold thy blessed Sonne *face to face*, whom
I

I ~~now~~ doe onely see *darkely* in a mysterie. Grant this, for thy deare Sonnes sake, who liueth and raigneth with thee and the Holy Ghost euer one God world without end. *Amen.*

*A Prayer to be said after the
Receiuing of the Holy
Communion.*

O Lord, holy Father, Almighty and euerlasting God, I render vnto thy diuine Maiesty most humble & hearty *thanks*, for that thou doest vouchsafe to feed me, in this *holy mysterie* of thy heauenly banquet, with the precious *body & blood* of thy deare Son. *What* is there in Heauen or in Earth *more precious* and excellent
then

then that *diuine body* vnited *personally* to thine eternall Sonne? What more certaine testimony, what more sure pledge of thy *grace* and fauour towards mee, then that inestimable *price* of thy Sons blood, which for *my finnes* was powred out vpon the Altar of the Crosse? Thou giuest vnto *me* the *very price* of my Redemption, that thereby thou maist assure my soule of *thy gracious loue* and fauour towards *me*. So often as by my transgressions I haue (*as much as in me lyeth*) cast my selfe out of the Couenant of Baptism: so oft, by vnfeined Repentance and the *right vse* of this blessed Sacrament, is there an *entrance* opened for me to *returne* to the same againe. It is a Sacrament of the New Testament,

stament, and doth euer blesse & enrich my soule with *new gifts* and *graces*. In *this* body life *it selfe* doth dwel, therefore *it* doth refreth and *quicken* me to *eternall* life. By the effusion of *this* blood, there is *full* satisfaction made for *all my finnes*. Therefore, by *drinking thereof*, the pardon and remission of *all my finnes* is confirmed vnto mee. *Christ* saith, the *Truth* hath spoken it, Whosoever shall eate *my flesh*, and drinke *my blood*, hath *eternall* life, and I will raise *him* vp at the last day, *Ioh. 6. 5. 4.* Namely, to *glory* and *immortality*. For this is the *Bread of Life* which came down from *Heauen*; that whosoever eateth thereof, may not *die*, but *liue for euer*, *Ioh. 6. 5.* It is the eating by *faith*,

faith, which Christ doth (in *that* place) commend; which must necessarily be added to our *sacramental eating*; that so, *that* which was ordained for life, may by vs be received to life. I came therefore to this heavenly banquet, in *true faith*, being assuredly perswaded that *that body* which I feed vpon in soule, was deliuered to death for *my sake* & for *my behoofe*: That *that blood*, which I drinke, was shed for the discharge and remission of *my finnes*.

I cannot doubt, at all, of the remission and forgiuenesse of my finnes; seeing that *that* is confirmed vnto me, by the *participation* of the *very price* which was offered and tendered for my sins. I cannot, in any wise, doubt
of

of *Christ his inhabiting* and dwelling in me ; seeing that hee doth *seale it vnto me*, by communicating his bodie and blood. I cannot doubt at all , of the helpe and assistance of God the *holy Spirit*; seeing *my weakenes* is strengthened with so *sure* and strong a *fortification*. I feare not the *sleights* and *stratagems* of Satan, seeing that this *food of Angels* doth strengthen me to *battell*. I am not afraid of the *enticements* and *allurements* of the flesh ; because *this life-giuing* and *soule-sauing* food doth comfort mee with the strength of the Spirit. *These*, being taken and digested, doe cause that Christ *dwels* in me, and I in Christ. That good *Shepheard* will not suffer a *sheepe* fed with his *owne body*

body, to bee deuoured by the *Infernall Wolfe* : nor will he permit the *strength* of the Spirit to bee conquered & vanquished by the infirmity and *weaknesse* of my flesh. O Lord God and Saviour of my soule, let me *feele* dayly the vertue and *force* of thy death & bloodshed, to kill and mortifie *sinne* in my *earthly members* ; that as I am made partaker of the *Death* of thy Sonne, so I may be partaker of his *Resurrection*, by putting on the *new man*, and walking in *newnesse of life*. Grant this for thy *Sonnes sake*, to whom with Thee and the *Holy Ghost*, be all praise honour and thanksgiuing now and for euermore.

Amen.

FINIS.



Gentle, Reader I entreat thee to mend
these faults before thou reade the booke.
others there be: but of no
moment.

PAg. 46 line 20, for *Charity*, read *Faith*. p. 38 l. 12 r. as a fit. p.
69 l. 13, r. *defensue*. l. 15, r. *offensue*. p. 76 l. 6 r. of his pag.
123 l. 7 *dele* in. p. 143 l. 17, r. *tastes*. p. 153 l. 3, r. *into*. p. 167 l. 9
μεταλαβειν, r. *μεταλαβειν* p. 183 l. 15 *Mose*, r. *Moses* p. 185
marg. r. can 21 p. 194 l. 5, *del. Man.* p. 217 l. 6, r. *then*. p. 210.
marg. r. *Philip. 4. 14.*

FINIS

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